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AH! dearest Jesus, Holy Child,
Make thee a bed, soft, undefil'd
Within my heart, that it may be
A quiet chamber kept for thee.
My heart for very joy doth leap,
My lips no more can silence keep;
I too must sing with joyful tongue
That sweetest ancient cradle song,
"Glory to God in highest heaven,
Who unto man his son hath given."
While angels sing, with pious mirth,
A glad New Year to all the earth.

—MARTIN LUTHER—

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The Editors' Outlook

DURING the first two years of its publication the CHURCH SCHOOL printed regularly a schedule of International Sunday-school lessons (Uniform and Graded) for each month. With the extension of our circle of readers to many denominations using various adaptations of the International lesson courses, and because of unavoidable limitations of space, the publication of these schedules was discontinued. It would seem, however, that a real need exists for some such schedule of ready reference covering the lesson courses in general use. This is evidenced by requests from many parts of the country for the concrete information which such a lesson tabulation is intended to provide. The CHURCH SCHOOL, therefore, resumes the publication of the superintendent's guide with this number, largely as an experiment to test the extent to which such a schedule may prove useful. As it appears in this number of the CHURCH SCHOOL, the schedule includes the International lesson courses as used by the Congregational, Evangelical, Disciples, Methodist, Presbyterian and Reformed denominations in the United States and Canada. Other denominational adaptations will be incorporated as the demand for them shall warrant. Meanwhile, superintendents, other officers and teachers finding these schedules helpful in their work will confer a favor if they will signify that fact by a postcard or brief letter addressed to the CHURCH SCHOOL. Our space is too limited and too valuable to continue long the publication of these schedules unless they are found to be definitely and widely serviceable.

"4-SQUARE" was a happy inspiration for a young people's league in the local church school. At least so it would seem from the many inquiries that have followed the publication of Mr. Edward C. Moore's brief article in the August CHURCH SCHOOL. Personal acknowledgment has been made of letters received in the editorial office. In addition, Mr. Moore has consented to answer more fully the points covered by these inquiries. This has been done in a second and longer article which appears on another page of this magazine. The success of this unique experiment in one Philadelphia church school suggests the possibility of a wider adaptation of the plan. The interested reader should not overlook the emphasis placed by Mr. Moore on the characteristics to which, in large measure, the success of the 4-Square League may be attributed. These characteristics include definiteness of aim with simplicity, democracy and flexibility of organization.

COMMUNITY programs in religious education are gaining in favor. Where such programs succeed it will be found that they are based upon clearly defined principles of cooperation recognized and applied by the denominations and other agencies jointly responsible for community service in this field. Such principles of cooperation are of the utmost importance. Once appreciated, they become axiomatic. Faithfully observed, they eliminate friction, augment individual and group efficiency, inspire confidence and insure success. What some of these principles are is suggested in the findings of The National Conference of Allied Christian Agencies Engaged in Community Work which assembled in Washington, D. C., recently. These principles were expressed by this conference as follows:

"We would urge the necessity of emphasizing purposes and program rather than organization, spirit rather than form.

"The program should determine the organization, which should be flexible enough to permit ready adaptation to concrete community needs.

"United effort enriches experience. The strength of the group is greater than that of the individual. Fullness of insight comes through viewing the common task through many eyes and from many angles.

"Among the essentials of effective cooperation in the Christian work of any community are:

"Accurate knowledge of community needs and resources.

"Early and frequent conferences between the representatives of all available groups.

"Willingness to take the initiative in bringing various groups together to consider their common tasks.

"An equitable division of labor between groups and organizations wherever the nature of the task makes this desirable.

"Readiness to submit individual opinions and preferences to the judgment of the entire group; and above all

"Constant conscious dependence upon the help and guidance of the Holy Spirit."

THE report of the Washington conference already referred to emphasizes also the advisability of holding each year a community setting-up conference. On this point the report urges "that at least an annual conference be held in every community, where the program of the churches and other religious agencies may be reviewed in the interest of greater efficiency, and where unmet needs of the community may be considered.

The following questions are suggested for consideration in such groups:

"Is there an adequate method by which all agencies may know each other's programs?

"Is there duplication and waste?

"Is some need or group of the community neglected?

"Is the welfare of the community a first consideration of all agencies?

"What are the best methods by which all can work together?"

After pointing out that any adequate program of Christian progress must be entrusted largely to the hands of the youth of today, this very suggestive report concludes by urging

"all organizations to cooperate in an effort to put religious education in reach of every child, to furnish standardized, properly equipped church and week-day schools for religious education in every community, to place facilities for training in reach of all teachers and other leaders, and to develop character-building programs providing Christian citizenship training with through-the-week recreational and service activities which can be supervised locally by the evangelical churches and allied agencies."

Responsibility for leadership in this important community service rests upon the forces already engaged in the religious-educational program of the evangelical churches and allied agencies.

The Challenge of the New Quadrennium

"ONWARD, Ever Onward" is said to have been the motto of Francis Xavier, one of the world's greatest missionaries and child-lovers. Our own Lowell has said: "They must upward still and onward who would keep abreast of truth."

The challenge for the new quadrennium is, therefore, a challenge of progress—"Onward," "Upward." "Building Together" was the dominant note of the great Convention at Kansas City. It means for the next four years, to phrase it alliteratively, "The Challenge of Cooperation, of Confidence, of Cash and a Challenge for the Family Circle, for the Community, for the Child and for Christ and the Church."

One bright, golden word which we must keep before our thought when we approach the task of the new day is—Cooperation. The blessings of the past which we inherit teach the lesson of cooperation, not competition. Oversight, not overlapping or overlooking. Cooperation spells enthusiasm, efficiency, economy, and not energy misdirected. It stands for a united program, patience and patriotism, not misunderstanding and impatience with one another. The representative form of organization of the International Sunday School Council of Religious Education makes possible the mightiest cooperation in practical measures in the history of North American Protestantism. This Council has come to the kingdom at a time when only by cooperation can a national system of religious education paralleling the public-school system be possible. The goal is worth every sacrifice. It should inspire us to the challenge of brotherly confidence. It is misunderstanding of one another's motives —suspicion, jealousy and, at the bottom, selfishness— which destroys confidence and the possibility of cooperation. Now is the time for the practice of the apostolic injunction: "Bear ye one another's burdens, and so fulfill the law of Christ." Brethren, it is Charity, or Love, which "believeth all things, hopeth all things, endureth all things. Love never faileth." Love inspires confidence.

The challenge of the new quadrennium means, in everyday American speech—*cash*. Our interest in any enterprise is in proportion to our investment. The challenge to every denominational agency as well as to every Christian worker and lover of children is to "put first things first." If we sing *Onward, Christian Soldiers* and *Like a mighty army moves the Church of God,* then we must furnish the munitions of war, and the treasury of the International Sunday School Council must be as well supported as the treasuries of our denominational agencies.

THE family circle, the home, must be included in our program. The family is the first and fundamental agency of the state and church. Why not inaugurate in the next year a United Campaign of Christian Education for the Home, enlisting the Federal Council of the Churches of Christ, the various denominational agencies, and every possible altruistic and philanthropic agency of the land? Let us recognize the family circle as a distinct and definite department of united endeavor. Children's Week, Old Home Week and Mother's Day are but the promise and prophecy of what could be done. Parental training and a Christian atmosphere in the home are the greatest needs of the present hour.

We exist for the community and not the community for us. The evidence of the last few years proves conclusively that communities can get together and do splendid work as cooperating churches of the community, in the establishment of the Community Training School, the Vacation Bible School and the Week-day Religious School. One of our great objectives must be the development of religious education for the whole community and not for its isolated units. This is true because a child is the supreme object of our endeavor and all the children of a community can alone be reached by united effort.

For the Child, the Church and Christ. What a trinity in unity! This magnificent union of church-school forces, the development of fifty years working together and telling together the word of God, must be maintained. It is not possible, in any other form of church work, for all the denominations to hold together as closely as they can in efforts in behalf of the children. Here, at the door of the child's heart and bidding the youth "Godspeed" as he enters upon the fullness of a man's life, all the denominations should stand together and the prayer of Christ be answered, "That they may be one." Our one aim is summed up in the one glorious phrase, "The next generation for Christ!"

LET us travel the road of the loving heart, in the family circle, in the home, in earnestness of endeavor, in activities for the child, in righteousness for the nation and in trust or faith in God and man. How true the words of Whittier:

"Not once in history alone but everywhere and always Christ places the little child in the midst of us as the truest representative of himself, as teaching us the secret of happiness, and as leading us by the pathway of humility and trust in the kingdom."

Wordsworth well says, "Wisdom doth live with children round her knees." And Lowell declares, "Children are God's Apostles."

Summing up, therefore, the Challenge of the New Quadrennium is the challenge of Cooperation, of Confidence, of Cash and for the Family Circle, for the Community, for the Child and for Christ and the Church. Let us have the noble ambition to keep abreast of truth and united endeavor in this new day.

History tells of a young painter, brought up in the studio of Italy's then greatest Master, who developed striking evidence of artistic skill. When an enemy of the great teacher came to the boy and urged him to found a new school of his own, saying that wealth and honor and invitations to king's palaces might be his, the youth answered:

"I am not ambitious to found a school or dwell in a palace, but I am ambitious to catch Raphael's spirit and reproduce in myself his ideals."

God grant that each one of us may have the holy ambition in our cooperative endeavor to follow Christ and, in working together for the child, to reproduce in our lives his ideal life.

RUFUS W. MILLER.

Watch Night Service

Many churches are accustomed to hold a Watch Night Service on New Year's Eve. This year such a service seems peculiarly appropriate, inasmuch as the last night of the year falls on Sunday. When carefully planned the service may be made peculiarly beautiful and impressive. The order of worship printed below is from the Church of the Ascension, New York City.

New Year's Eve

Recital at half after Ten o'clock

Orchestra, Chorus and Organ

ARIA (on the "G" strings) *Bach*

CHORUS *Brahms*

"In modo di Marcia," *from* Requiem

Behold, all flesh is as the grass, and all the goodliness of man is as the flower of grass; for lo, the grass withereth and the flower thereof decayeth.

Now, therefore be patient, O my brethren, unto the coming of Christ. See how the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early rain and the latter rain. So be ye patient!

Albeit the Lord's word endureth forevermore!

ANDANTE CANTABILE *Tschaikowsky*

REQUIEM *Homer*

Under the wide and starry sky
Dig the grave and let me lie,
Glad did I live and gladly die
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be,
Home is the sailor, home from sea,
And the hunter home from the hill.

PRELUDE C MINOR *Rachmaninoff*

CHORUS *R. Nathaniel Dett*

I'll never turn back (*a cappella*)

A Negro Spiritual in Anthem form

I'll never turn back no more, my Lord!

Sinners, turn; why will you die? God your maker, asks you why? I'll never turn back no more!

Will ye let Him die in vain, crucify your Lord again? Why, ye ransomed sinners, will ye slight His grace and die? Turn, sinners, why will you die?

I'll never turn back no more. Amen.

MARCHE FUNEBRE *Opus 72* *Chopin*

†

Watch Night Service

At quarter after Eleven o'clock

Hymn O God, our help in ages past

St. Anne (*Verses 1, 4, 5, 6*)

Psalter Psalm 23

Anthem Ring Out, Wild Bells *Gounod*

Ring out, wild bells, to the wild, wild sky,
The flying cloud, the frosty light;
The year is dying in the night,
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;
Ring, happy bells, across the snow,
The year is going, let him go!
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more,
Ring out the feud of rich and poor,
Ring in redress for all mankind.

Ring out the want, the care, the sin,
The faithless coldness of the times,
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart and the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.

Hymn Nearer, my God, to Thee *Bethany* (*3 verses*)

Address

Silent Prayer

†

At Twelve o'clock, January 1st

"Hallelujah Chorus" *from* The Messiah *Handel*

Hallelujah: for the Lord God Omnipotent reigneth. The Kingdom of this world is the Kingdom of our Lord and His Christ; and He shall reign for ever and ever. King of Kings and Lord of Lords, Hallelujah.

Recessional Hymn *North Coates*

Now a new year opens

Now a new year opens,
Now we newly turn
To the holy Saviour,
Lessons fresh to learn.

This the holy lesson
On the year's first day;
Jesus by obedience
Teaches to obey.

Of thy Cross thus early
Tokens thou dost give;
By thy wounds thou healest;
By thy death we live.

Not to suffer only,
Jesus, didst thou come,
But to leave us way-marks
Pointing to our home.

In thy blessed footsteps
Ever may we tread;
Safe when keeping near thee,
By thy Spirit led.

Postlude March *from* Athalie *Mendelssohn*

A Message for New Year's Day

By Thomas Tiplady

WE stand today on one of the hilltops of life, and look back over the road we have traveled. In parts the road was pleasant. Flowers sprang up at our feet; trees shaded us and birds sang to us. Friends whom we loved kept step with us. And for these things we lift up our voice in thanksgiving.

For all the flowers upon the way
That we have traveled to this day,
We bless the hand that sowed the seed,
And thought upon our daily need.

For stars that lent a kindly ray;
For birds that sang on flowery spray;
For little children in the street;
We render thanks, for it is meet.

For every hand that clasped our own;
For every voice of friendly tone;
For every smile and greeting fair;
We praise thee in thy house of prayer.

O guard us in the coming year;
Of nought but sin may we have fear;
And if we fall, to help us bend,
And show us mercy without end.

For we are weak and cannot stand
Without the help of thy right hand;
And we are blind and cannot see
Beyond the step we take with thee.

In other parts the road was rough. We trod it in darkness and loneliness. Nevertheless, the stars kept watch over us, and the nightingale sang out of the darkness. The darkness showed us stars the daylight had hid, and brought us a song no dawn ever knew. We had our "songs in the night." "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun;" but the night has its own beauty, and fairies dance in the path of the moon. Today we look back but we also look forward. We cannot see far, however. There is a haze over the future such as the dawn casts over distant scenes. Some are nearing their long home. Some who read this journal last year now sleep by the wayside, and we continue without them. The same tale will be told over again at the end of this coming year. You that read, or I that write, may have dropped out of the march of life before the next hilltop is reached. And the world will go on after we leave just as it went on before we came. God has his eye on the future, and little children are growing up to take our places. But, short or long, the way of life is sweet, though sometimes we grow weary and wish to lie down before our time. I wish you a pleasant journey, reader; and a brave heart to meet it should the road prove rough. I hope to meet you on the next hilltop. To part would cause a pang. And yet the parting is as sure as the meeting. Death is as certain as birth. It is only the date that is uncertain. This is the condition upon which the lease of our life is granted—that we shall not know beforehand when the lease runs out, but shall be ready to leave our earthly tabernacle at a moment's notice. Nor can we face life until we have faced death with steady eyes and accepted it calmly. Let me put the idea in verse for you.

Our life flows onward like a stream,
While on its banks we idly dream,
Culling the flowers that brightly gleam,
Unmindful of its passing;
Life is passing on its way,
Swiftly passing, swiftly passing!

The rose will wither ere the night,
And pleasures pass with passing light,
And fame will lose its luster bright;
The joys of earth are passing.

The cheek will lose its ruddy hue,
The eye will lose its power to view,
And silver hair will say to you,
The pride of life is passing.

The grave will from the table steal
The friends of yore, and gaps reveal
Like wounds too deep to hide or heal;
The loves of life are passing.

Then on the flowing stream of time
Embark brave deeds and thoughts sublime;
Unto a fair and cloudless clime
Your cargoes daily passing.

Send out the ships of your desire
Beyond these lands where joys expire,—
Beyond these fading orbs of fire,
In heaven your wealth amassing.

When day is o'er, an evening star
Will light beyond the harbor bar,
And noiseless tides will bear afar
The soul so softly passing,
Life is passing on its way,
Softly passing, softly passing.

We are unfit for life until we are fit for death. When we have conquered death we have conquered everything and have nothing left to fear. Many a man has won the courage to live because, at the Front, he calmly faced death and tested his strength against it in silent struggle. He who has fought with death, and won, will not shrink from life nor fear its worst evils. New Year's Day is perhaps a little more solemn to me than to most, because it is—if I may let you into a secret—my birthday. It is the day I started out from. I cried, I suppose, at the first step, and no wonder, for the world begins for us in strangeness and mystery and never quite removes its half-revealing, half-concealing veils of mystery and wonder. The cry with which every child enters the world is prophetic. It enters the world crying and leaves it amid the crying of others. Tears await it all along the road. But the child's cry is

soon hushed on its mother's breast, and it finds that life is not so lonely as it seemed at first sight. There are a mother's arms awaiting it, and ready made friends whom we call relatives. And when our fathers and mothers are taken from us then the Lord will take us up. The pilgrim may find sorrow waiting for him under the willow tree that casts its shade over the pathway, but he will find God waiting for him at the bend of the road, and in the comfort of that divine Presence he will forget to weep as a child forgets on its mother's breast. Sorrow and joy alternate like night and day, winter and summer. "Weeping may endure for the night, but joy cometh in the morning." Joy and sorrow are the setting of life, though not the aim of life. The aim of life is "to play the man," as the Scriptures say; to do our work; help on the march of mankind; and further our own soul on its lone way into the infinite and unknown. As the poet says:

"Not enjoyment and not sorrow
Is our destined end or way,
But to act, that each to-morrow
Finds us farther than today."

Whether we are rich or poor, clever or mediocre, favored or neglected, happy or unhappy, matters little. All that really matters is that we preserve the sanctities of the soul and accomplish the work we were sent into the world to do. There is no other measure of success. Worldly success is but dust and ashes, and worldly honor but a withering laurel. Much of the time we forget this and grasp at the dust, but in our high and clear moments we know the truth as it is in Jesus, and throw from us the dust we have so laboriously and meanly gathered. Shall I give you, for the New Year, a little prayer I once wrote? Remember, a prayer is an aspiration, not a thing achieved. It is what we hope to be, not what we are already. It is not the city we live in, but the city toward which we have set our face, stumble toward, and perhaps never reach, but die on the road with our arms outstretched in its direction. Here is the prayer:

The Pilgrim Way

(Psalm 102. 11)

"Like a shadow that declineth
Are my days,"
Fleeting, changing, and uncertain
All my ways.

Thou art changeless as the starlight,
Still and bright,
Guiding pilgrims on their journey
Through the night.

Guide my feet along the pathway
I must tread,
Lest I wander with the faithless,
Blindly led.

Give me strength to help another
On the road,
Gladly on my shoulder bearing
Half his load.

Give me cheerfulness of spirit
Oft to sing,
Driving clouds from pilgrim faces,
Smiles to bring.

Give me sympathy with sorrow,
Some to soothe;
And a care for others' troubles,
Roads to smooth.

Give me light until the evening
Bids me camp,
In the valley of the shadows
Be my lamp.

From the sleep of death awaking,
Bid me rise,
To behold in fadeless beauty—
Paradise!

On the Threshold of the New Year

A Consecration

Forgetting!

To forget the chagrin of failure, the irritations incident to growth and development, the pride of success and of standards outgrown; to forget the "things that lie behind" in favor of the things that lie before.

"The year is going . . . . let him go!"

Stretching Forward!

To challenge ourselves to the discovery of new powers; to welcome the effort necessary to go beyond our best; to accept our present achievements as tokens of Divine Favor and to stretch forward and dare the impossible!

Toward the Goal!

To believe in an Ideal and recognize it to be no less than the Kingdom of Christ; to pledge ourselves to make the task of religious education worthy of its high spiritual purposes and to be daily sustained by the vision which our faith makes real!

The Prize of the High Calling!

To rejoice in our high calling and to exalt the ministry of teaching; to seek no reward other than the consciousness of a task well done; to covet nothing but the trust of childhood, the friendship and confidence of youth and to pray for the daily coming of His Kingdom!

In Christ Jesus!

In Him to forget all and, in Him, to find all; in Him to discover daily strength and to reach unto His best for our life. In Him to gain a true vision of the Ultimate Ideal and through Him to consecrate all our powers to the purposes of His Will for Childhood and Youth. In Him to magnify our calling and gratefully praise Him for the honor of this responsibility. In Christ Jesus to stand upon the threshold of a New Year with new courage, "forgetting the things which are behind, and stretching forward to the things which are before, to press on toward the goal unto the prize of the high calling of God in Christ Jesus."

—*Fred Grey.*

Where Education and Evangelism Combine

By Gerrit Verkuyl

THERE dwells in the northern portion of Springfield, Illinois, almost in the shadow of Abraham Lincoln's tomb, a population of two or three thousand people that are hedged in by a network of railroads. They are for the most part manual laborers; but they are not divided into any colonies. Americans, whose ancestry dates back to the days of the Mayflower, live side by side with sons of Portugal and Italy; Germans and Scandinavians neighbor with the Welsh and the English. There is nothing whatever of the slum district about it; for single families dwell under single roofs and those roofs are in most instances their own. Religious interests have from the beginning been uncommonly low among these people.

In the very center of this community stands a church. Few folks extended invitations to any Christian workers. Those that had once been Catholics felt rather relieved when no priest forced them to mass and to confession, and as for the great majority of Protestants, they were not keen on church attendance. But when this church was built among them, there were some families ready, both from the Protestant and from the Catholic folks, to send their children. As many as seven years ago when the present pastor began his work, the membership of the church school approached the three hundred mark with an attendance more than half that number.

Today the membership of this church school is moving upward to the one thousand mark. Already it is over nine hundred and it is daily growing. The attendance is about two-thirds of the enrollment. The membership of the church and its attendance have more than trebled. No other church in the entire city has grown in like manner. What elements have been responsible for its success?

Laborers Together With God

To begin with, the field was there; it needed laborers that would go in determined to sow and reap. Seven years ago two laborers went in giving their whole selves. The Manse has not been blessed with children; but those who dwell under its roof are the spiritual parents of many. They are and ever were at the beck and call of that entire community. When the telephone rings, they do not inquire whether those who ask for time and service are members of some organization in the church. They are there to serve, not to be served. Except for their own illness they have never yet turned down a single request for help. But they do not wait for requests. They render themselves indispensable by the help they volunteer. This is the first great element in the success of their church.

With this Christ-like element ever present, they have put the emphasis on teaching. The last command of Jesus, "Make disciples," they have literally obeyed. This meant that they must start with the younger generation; a younger generation than faces most pastors because of traditions that lingered in that community. The children of Catholics are no longer asked to come for instructions after they have received Confirmation. The children of many manual laborers quit school after their fourteenth year. In the minds of these people any sort of school is out of place for young people and adults. School and church school and other kinds of classes are for children. With these, therefore, the pastor and his wife had to start.

They did start with them; but they did not finish with them. They did not call it quits when these youngsters had been to church school. Three sections of juniors were gathered on Sunday afternoons, one to study Missions, another to have Bible drills, a third for supplemental Bible study. Intermediates were brought together on Sunday evenings and were taught to remain for the evening service. As in process of time a number of these grew into seniors, their Society divided into grades, but retained one body of officers. Today there are "older intermediates" as well as intermediates and seniors. Together they form the Young People's Department of the church.

The Program for the Week

The week also has gradually become filled with meetings and classes. On Monday evenings the threefold Young People's Department gathers for such studies as Bible, Missions, Church History and Personal Evangelism. On Tuesday afternoons the juniors come right after school for religious song and story. Wednesday night is set apart for the church. First the pastor meets with a group of young people for more intimate studies of the Bible; then the grown-ups add their number to the prayer circle, and after that is held whatever business session may be necessary. Friday evenings are usually devoted to social affairs; but never without the elements of instruction and worship. Sometimes a pageant of Mission or Bible story forms part of the evening entertainment.

Every quarter one group of prospective church members is instructed in the meaning of church membership with its privileges and duties. A few days after the day school closes in summer, the Daily Vacation Bible School begins.

If thus the church serves the community, the community has learned to serve the church. Funds are available these days for church support that come from people once bitterly hostile to all religious enterprise. But the church is now self supporting and well supplied at that. There is no want of textbooks and materials.

The volunteer helpers are mostly of tender years; they average below seventeen. There are boys and girls regularly teaching in the church school who have not yet seen their fifteenth summer. With a carefully worked out plan for their training, however, these young people are rendering valuable service.

The membership of the church with all its organizations is nurtured from the cradle up. This is literally

(Continued on page 191)

Training in Benevolent Giving

A Symposium

THE writers who have contributed to the following symposium have all assumed not only that children can be taught to give but that giving, or sharing, is itself a factor in the teaching of the Christian way of life. Dr. Gates has distinguished between the point of view of the promoter of a benevolent enterprise and the point of view of the religious teacher. Mr. Blashfield has stressed the importance of recognizing the part which emotions play in the development of whole-hearted giving. Professor Hartshorne has emphasized the social value of a cooperative undertaking. Mr. Lobengier contends that the whole entire program of giving should be placed upon a thoroughly educational basis; that is, should be planned and carried out primarily in the interest of the pupil, rather than that the pupil should be exploited in the interest of a cause. There is, naturally, much in common in the four articles, but the points at which they are at one serve only to emphasize the fact that training in giving, like all good teaching, rests back upon certain well established educational principles. Given an understanding and recognition of these principles, there are no insuperable difficulties in the way of building teaching programs that will prove effective in the development of a spirit of Christian benevolence.—*The Editors.*

The Educational Value of Benevolence

THE act of giving is usually regarded from one or the other of two points of view. The first is that of the person responsible for the promotion of some benevolent enterprise. His primary interest centers in the needed funds and his estimate of the success of any plan is largely determined by the immediateness and the cash value of the returns. The second is that of the teacher, who seeks first of all the development of Christian character on the part of the individual and who sees in giving a mode of expression that deepens and strengthens the generous impulses.

The first viewpoint is perhaps the more common. It is also the more shortsighted. The second is the better educationally and also the surer way of training loyal, systematic and progressive supporters of the church and its work. The first is apt to rely upon special appeals, ingenious devices, and high-pressure drives, which arouse temporary and specious interest with subsequent relapses. The second lays foundation for growing interest and makes giving one of the established habits of Christian experience.

Certain principles must be observed if we are thus to train our children and youth in Christian giving.

1. Giving should be an intelligent expression of interest in the cause for which the gift is made.

2. The act of giving should be thoroughly voluntary, that is, the factors of choice and control should be conserved.

These two principles are closely allied. Too much of the giving in our schools is perfunctory. The givers know little and care less about what their money is used for. After it passes out of their hands it is appropriated and distributed by the action of a committee or official, or of the adult members of the school. Perhaps a report is made later, to which comparatively few pay any real attention, even though they go through the form of voting to confirm the action. The result is that the motive mainly present is that of endeavoring to keep up appearances as cheaply as possible. A better method puts first, clear, trustworthy, interesting information regarding the causes in the support of which we desire to enlist the child. Interest being thus aroused, the question follows: "Would you like to share in this work?" and then: "How?" and "To what extent?" Indeed, the child quite as frequently raises these questions before the leader has the chance.

Experience with this method shows two important results: much larger gifts of money and service, and an attitude of "Now, what can we do next?" rather than that of "Well, I'm glad that's over with."

3. The attitude of friendly sharing rather than of patronage should be established.

4. Giving should be regarded as a privilege accepted rather than as a favor bestowed.

In the light of these principles we shall stop teasing people for money and begin offering them opportunities for investment. Even young children quickly see the fairness of the suggestion that to have good things brings an obligation to share them with others. There is also more genuine satisfaction in an act of friendly sharing and cooperation than in being generous from a sense of superiority. It is also more Christian.

Giving which is governed by these ideals is educational in the best sense of the word, for it contributes toward the development of a worthy character. It is a serious question whether most of the giving which ignores these principles can be upheld except upon the platform that "the end justifies the means."

5. The act of giving should be dignified by a worthy setting in the program of the church school.

Most churches now receive their offerings as part of the service of worship. In too many schools it is taken in a haphazard and insignificant manner. Why not dignify it in one as well as in the other? If either needs it more than the other, it is the school.

Can these principles be followed in the average church school under the conditions that prevail? The best answer is that it is being done in many different kinds of schools. The following brief outline tells of methods actually in use.

1. Every cause, society, or institution is brought before the pupils first of all for study and information. The objects themselves and the instruction concerning them are graded according to the age of pupils. The first impression is of something worth doing, or of people worth knowing and helping. Then the question arises, "What shall we do about it?"

2. This question is answered, so far as possible, by the pupils themselves. They investigate the cause, ascertain its needs, decide what they can do to help meet these, and how. This is done by class groups or by departments, or by the school as a whole, hearing and considering reports and suggestions.

3. The members of the school control their own gifts. A departmentalized school does this by departments, each voting its own funds. A school which carries the pledge

system through church and school, raising all its budget in one Every Member Canvass, credits to each department the payments of all members of that department. These funds are then appropriated and disbursed by these members. This does not at all preclude the sharing by all in common-school projects, each department taking its share. Indeed, this is the usual method.

4. The offering of the school is received at a stated time in connection with the devotional exercises. The room is quiet, other business being set aside. Class envelopes may be used and class amounts noted by each if desired. Then the envelopes are either placed upon plates passed as in church, or are brought forward by a representative of each class and received by the treasurer or other officer. In either case a prayer of acceptance and consecration is offered.

Giving of this sort not only arises out of interest but stimulates fresh interest. It completes the educational process by giving expression to impulse. It is in itself educational because in it the whole personality is involved.—*Herbert Wright Gates, Secretary, Missionary Education Department, Congregational Education Society.*

The Development of Motive in Giving

Benevolent giving is the outward dynamic expression of an inner urge of sympathy and appreciation which Jesus describes as love, and like all activity, depends upon educational methods for satisfactory and habitual execution. In the exercise of Christian emotions and thinking in benevolent work, there is perhaps no greater need than spontaneity and choice. That education which provides for spontaneity and choice depends upon situations that arouse sympathetic interests in the needs of life. It is these interests that become the inner urge needed to carry the actor on toward the completion of meeting the needs. Therefore those situations are best which bring forth whole-hearted and purposeful giving growing out of life situations. We sometimes fail to appreciate the value of the feelings of satisfaction and success that accompany successful work which we have done in interesting situations. The emotions which accompany successful work tend to spur us on to greater efforts and our benevolent work becomes more habitual. We discover that whole-hearted giving, based upon individual interests, arouses those character building emotions such as admiration, respect, love, and appreciation for others. It is these emotions that lead us on into new benevolent work. The test of our work is, "Is there new power and a greater inner urge to follow benevolent activity? Does our giving lead on to a further interest in giving? Is there development of dynamic Christian character?

It is comparatively easy to develop a service program in the local church school which will involve these principles:

1. Provide situations that will arouse a sympathetic interest in life needs. (Have a committee made up of group or department representatives. This committee should choose definite opportunities for help in local, community, national, and world work. These needs can be graded according to the various groups, and presented each month before the school or in the groups, arousing sympathetic interests.)

2. There should be choice and spontaneity. (The graded opportunities for benevolent work can be sufficiently numerous to provide for individual and group choice, and so vital as to care for the immediate pressure of spontaneous desires in the matter. The interests of the younger children will naturally center in local needs affecting the lives of other children, and their choices will be made accordingly. The older ones will be more interested in the national and world needs as well as community obligations.)

3. There should be opportunities for the satisfactions which come from the completion of successful work. (By means of personal visits, letters, and speakers, the actors can be kept constantly aware of the results of their work as it helps to make happy those in need. Successful results can also be pictured by means of posters and exhibits.)

The recording of benevolent work carried on in such a manner is simple if there is a sufficient number of workers interested in the plan. Each class or group should have a service chairman. This officer should keep a record of all work and make a written report monthly to the service chairmen of departments of all personal and monetary help rendered. The department chairmen can itemize these reports under local, community, national, and world needs and give in the final report to the school service chairman. This can be done at the monthly meeting of the service committee when new plans are being laid for benevolent work. In small schools the class or group chairman can report directly to the school chairman. To make our benevolent giving vital in this way demands work, but Christ meant that we should make it our great business when he said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—*Herbert W. Blashfield, Director of Religious Education, Roseville M. E. Church, Newark, N. J.*

Benevolence as a Cooperative Undertaking

It seems trite to say that children learn to give by giving. But what is involved in real giving? Not merely the carrying of coins from one place to another. Not wholesale appeals to the all too responsive sympathies of children. Not voting away the proceeds of the collections in a hasty teachers' meeting. Real giving implies that there is something *owned* by the giver which he is free to give or withhold; that he chooses to give rather than not; that he chooses the object to which he shall give; that he understands the object; and that the object is worthy in itself and is not invented simply as a piece of "educational giving." Giving is still more real when it is shared; when the members of a group propose and discuss objects and select among them those that they will support *together*.

All this is not as hard to carry out in practice as it seems to be at first sight.

Of course, when the children have not been accustomed to real giving, they will be a little slow in taking hold of their own affairs, and there will always be some who would prefer to have others decide such matters for them. In general, however, we can be entirely confident that the children will *like* to give and will give wisely and generously when they are treated with respect and trust.

It is assumed that the church stands responsible for financing the church school. "Religious Education" should appear in real figures on the church budget. It is also expected that the children will want to vote part

of their funds to the support of their own local church, or of some special piece of service to their church, or of some missionary cause dear to the church. Indeed, experience has shown that when children give of their own intelligently guided volition, they give far more than when giving is a mere routine imposed by adults. I know a church school that doubled its offering inside of six weeks when this plan was adopted, and maintained the new level.

Naturally it is impossible to transform a long-standing practice all at once, and make our "giving" over into real Christian service in which both giver and recipient are blessed. We can begin at almost any point, however, and make progress. For example, we can attack the problem of having the children bring their *own* money, rather than pennies handed them by their parents. They may earn it, or it may be a part of a regular allowance. Or we may begin with the problem of the class treasury and the choice of objects of giving by the class. Some particular class, more ready and interested than the others, might experiment with the idea, or a department, say the Junior or Intermediate, might try it, or the whole school might plunge at once into the new scheme.

In any of these cases, this means that time must be allowed in class or assembly every Sunday, or at least once a month, for proposing and discussing causes. With a little experience the children will propose more worthwhile causes than can possibly be attended to and will have to investigate in order to select the most important or suitable one. Real projects in service thus arise which lead into all sorts of missionary and social service studies that otherwise would lack motivation. If the class chooses to help a local institution it will need to go to see it. If it chooses to contribute to a school in China, it will want information about that school.

School records will be different under such a plan, but no more difficult to keep. Each class turns in its record of its collection each Sunday, just as usual, only it may decide to keep the money in the hands of its own treasurer. This is not essential, provided the class may draw upon the school treasurer up to the limit of its own collections. Each class also reports the amounts expended whenever anything is expended, and these items can be as readily summarized by the school treasurer as if the teachers had decided the expenditures.

Imagine the added interest when it is reported that Miss So-and-so's class appropriated $5 to a country farm to provide a vacation for some city children who had never seen the country, or Mr. So-and-so's class bought some tools for a boys' club in Hazel Valley who wanted to make toys for some hospital children but were too poor to get any tools. And when the whole school decides to combine in some big relief campaign, picture the excitement when each class decides how much it can raise and spend for this common-school cause.

And think how the department assemblies would be given new life by the dramatic representation of things accomplished by the pupils themselves through their own gifts.

Oh, there is magic in money—let's make it white magic instead of black, and help our pupils, through its wise use, to grow into intelligent, enthusiastic, cooperative *givers*, getting big things done in a big world of need.—*Hugh Hartshorne, Professor of Religious Education, University of Southern California.*

The Program of Training in Benevolence

The mere fact that children and young people make contributions to worthy causes is of comparatively little moment. The matter of real importance is that the entire program of giving should be placed upon a thoroughly educational basis. In working toward this end the programizer may find certain guiding principles of value:

1. The program of training in benevolent giving, like every other part of the training program, must seek as its first aim the welfare and the right development of the child who is being trained. The acid test for every scheme is this: Has this plan been adopted for the sake of the young people concerned, or merely for the sake of raising a sum of money for a cause?

2. Participation should be given more consideration than the amount of the gifts. Amounts are secondary. High pressure methods for the securing of large sums, however worthy the cause, are to be disapproved.

3. Children should be granted the educational advantage of making their own decision as to the enterprises they wish to support. Such a course is democratic. It tends to stimulate interest in benevolent causes. It makes the children feel that the projects are genuinely their own. By the process of making such decisions they develop the ability to make them with increasing wisdom and intelligence.

4. The giving program must be related intimately to the program of instruction. Instruction in regard to great causes will ordinarily precede the decision to help such causes. Instruction must also follow such decisions, so that giving may be made intelligent.

5. The giving program must be closely related also to personal service. Thus the attention of youth is centered specifically upon one point at a time.

6. If the development of the child is fundamental, the giving program should be made appropriate to his age and development. Primary children, for example, ought to be guided so that they will use their gifts for some very concrete and personal cause within their own experience or understanding. Gifts to "Boards" or agencies as such are never appropriate before the high-school years.

7. The program ought to be so planned that it will tend to develop right *habits* of giving. These will include regularity, proportionate giving, and giving based on understanding. It may be noted also that we are interested in training in *giving,* as against money-raising.

8. The giving program ought to make its full contribution to the development of Christian attitudes, such as loyalty to the church and the church's friendly enterprises, and growing good will toward other people everywhere. When boys and girls, on their own initiative, and with a degree of intelligence, are giving to an orphanage in India, for example, they unconsciously develop an attitude of good will toward the people whom they are helping.

9. Since the church aims at the creation of permanent interest in its friendly enterprises, the giving program ought to be made so thoroughly educational that it will work toward this desirable end.

10. In the light of the point of view indicated and the principles expressed, obviously the gifts of children through the church school ought not to be used for the maintenance of the school. Such expense should be borne by the church, in order that it may have a deeper sense

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Discovering God Through Prayer[1]

By Margaret Slattery

IN our previous study we saw that the hunger of man, whether it be physical, mental or spiritual, has generated the driving force, the resistless power which leads to discovery—that intense desire and personal longing are expressed in diligent, untiring search. Through man's determined searching has come all that he knows of his brother man, of scientific fact, of spiritual revelation.

So much has been written about prayer as the great highway over which one may pass with certain knowledge that he shall discover something of God, that an earnest student often feels that all has been said. Certainly nothing more dignified exists in literature than can be found in some of the prayers of the early days of the Christian faith. Nothing more beautiful can be found in English poetry than some of the lines of Browning, from the lips of whose heroes there fall so often words of tender, trusting prayer.

"Speak to Him thou, for He hears, and Spirit with
Spirit can meet—
Closer is He than breathing, and nearer than
hands and feet"

has sent more than one troubled soul to his knees in sympathy with Tennyson to try the experiment for himself. Nothing more challenging and soul-searching can be found in our own day than some of the prayers of Walter Rauschenbusch or William Orchard. One who has seen the worshiping crowd upon its knees, hushed in the twilight of the evening service, can never forget the words of the prayer:

"There haunt us at this hour memories of duties unperformed, promptings unheeded, deeds of kindness and of pity that we have left until too late; words untrue, acts unkind, thoughts impure; the *stain* of these is on us all. And as the sense of thy unfading light, of spotless purity, of long-suffering love steals upon us, it makes us all the more ashamed. If this be thy coming to us, thy voice speaking to us, gracious Lord, come nearer still, till selfishness is burned from our hearts, our minds are purged from error, and our wills lose all their weakness through union with thine own strong, tender understanding, unfailing will. Amen."

But the primary purpose of this study is not to direct the thought of you, who are striving each Sunday to teach children and youth to love God and serve him with joy, toward any special prayers of past or present, although there will be given in connection with it a list of helpful collections of prayers and books on the subject of prayer.[2] It is rather to give to you a series of experiences that compel one to think and to ask questions of his own soul.

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Oftentimes at summer conferences a hilltop at twilight or a quiet spot by the lake in the early morning becomes for the moment a mutual confessional for some group of leaders who have learned to know each other through the sharing of a common task. I was a member of such a group last year. The sun had set and the afterglow flooded the heavens with soft, delicate tints and shades. We had been talking of many problems, confessing the overwhelming weight of the burden of them at times, but the majesty of the glory of that sky from which the sun itself had departed, left us silent. Moments passed, bringing rest and blessing. Then a quiet voice broke the silence—or rather lifted it. There was no break. One of our number was praying. If ever that Divine Personality at the heart of the universe came and stood in the midst, he did that night. The soul speaking to his God there in the fading light had for the moment forgotten us. Suddenly he remembered us and our needs. We saw them as we had never seen them before. Tears filled our eyes, though we were for the most part an academic and unemotional group. The prayer ended, some one sang softly, the group joined one by one, there was another song and another. It was dark now and by twos and threes we walked back to the campus.

"He was the only one among us who could have done it," said my friend, "and I wonder why. We are all Christians. It is to be taken for granted that we pray. Yet there has been no common prayer in our evening group. No one of us could have done it so simply and naturally."

"I understand now why he is such a help to men," said the young man walking by my side. "It's *real* to him. It's *all* real. I'd give anything to pray like that. I don't. My prayers are all perfunctory, just as they are in class. He makes one *want* God." There was a tremor in his voice as he said it. More than once in the days that followed, members of the group expressed themselves in words of confession or of humble, wistful acknowledgment that here was power the majority of us did not possess. Here was a privilege whose full meaning we had not shared. So must the disciples have felt when Jesus prayed and they besought him saying, "Lord, teach *us* how to pray."

Since that experience upon the hilltop I have talked with scores of Christian folk—many of them in places of leadership—about prayer, what it really means in their own lives, what it does for them, how it affects their work, whether by praying they can really overcome anger, fear, prejudice, fretful irritability; whether God is very real as they speak to him and the consciousness of his presence a joy, comfort and challenge. Sometimes I have asked in a letter, sometimes in earnest conversation as the opportunity offered. The results of my questioning cannot be tabulated, but they are most significant. All agree in that they *say their prayers*. Some keep the morning watch, one says "as a matter of duty," another as "a matter of habit," a third "finds it helpful." Many pray at regular times. Some whose positions demand it pray often in public. Many church-school teachers had never prayed in public, never with their pupils. Some of those with whom I talked spoke easily and confidentially on many other topics, but were self-conscious and uncomfortable when we talked about prayer. When the months had passed and I must sum up my conclusions from the

[1] Copyright, 1922, by Margaret Slattery.
[2] See list of books on prayer, page 192.

written answers and the notes on scores of personal conversations I found that many, perhaps most, had written or spoken in conventional fashion about prayer, using the old familiar phrases about duty and privilege, but in practically all of the answers, whether written or oral, there was the note of deep and earnest longing, the word of confession of need, "I know I need God, but he does not seem near when I pray. I am conscious of saying words"; the admission, "I don't pray as I ought," "It does not mean as much as I feel it should," "I cannot honestly say that it affects our action as teachers"; "We have been going through a church quarrel and prayers have been very formal. We have been bitter and hard things have been said, so perhaps none of us are at our best." "I *know* I need to know more about prayer. I cannot say that to me it is a necessity." The honest young superintendent of a high-school department in a large school, looking straight at me said, "No, I *don't* pray often by myself. I do pray here *some* Sundays when there is no one else to do it; but, no, I cannot be honest and say that it means much. I wish it did. I need help."

During the year I have listened while many prayers from many platforms have stirred my soul, have brought a real God into the beauty of the house of worship, have moved me to greater effort in service and sacrifice, or so many times have left me restless, dissatisfied, enveloped by a sense of emptiness and unreality.

Late one Sunday afternoon I stood in the pastor's study with the man who was to be the other speaker at a great conference of young people. The study door opened and the sexton said he must move the chairs from the church-school room into the church. From the study door we caught a glimpse of the sea of young faces filling the church. Then the door closed. It was an impressive sight. The pastor of the church who stood with us suddenly dropped on his knees. "O God, don't fail us," he said. "Help us to give them something. Show these two friends who speak to them how to make thee and thy service the most attractive and challenging thing in the universe. Make their appeal for thee so great that these young people must answer it." There was a moment's hesitation, and he added, "When I pray to thee for them, give me the words, tell me how to help them find thee." The organ was playing. We went to the pulpit. During his prayer, although nearly three thousand crowded the church, many of them standing, there was not a sound, scarcely a movement. I know that if those young people forgot the addresses, they did *not* forget that brief human understanding appeal made to infinite Love for them.

On another occasion where the church was filled to overflowing, the pastor, standing with us as we looked through the door at the crowd of youth, said with enthusiasm, "Some crowd we've brought you! We've advertised well, street cars and store windows, church calendars—everywhere—and I hoped it would bring them, but you never can tell, weather and a thousand things make such a difference. Well, I guess we are ready to go in." His prayer in the pulpit was long, the crowd moved restlessly. I do not remember one word that he said. I know that he was an earnest man and worked very hard. He was doing much for his church, much for his young people, but one felt a great lack. In his presence one was conscious of machinery, but not of power. He seemed satisfied that the service had gone well and there had been a great crowd. Again and again these two experiences have been repeated with variation in details, so that I feel sure that not only to Christian teachers and Christian leaders, but to Christian preachers prayer may be a vital necessity, a natural expression of the longing to know God and to teach men to know him, or it may be merely a part of a form of worship. I am convinced that for all of us, teacher, lesson writer, preacher, leader of whatever sort, *prayer ought to be a vital necessity.* I am convinced that if it *were* it would result in simple, natural expression in word and deed that would quicken with life and power all our work and make of our God a living Personality, a recognized Reality.

I am also convinced that the teacher to whom prayer is a vital necessity has something to give both to class and individual pupil that is even greater than the facts which she presents, absolutely necessary as they are. One evening last spring I met Harriet, a seventeen-year-old girl, about whom friends had been greatly troubled. I had not seen her for months and she was walking in the direction of a motion-picture and vaudeville theater of low order, from which weak-willed parents had not been able to keep her. I knew that she had cherished ambitions to become a dancer and "movie star" and had intended to do it "even if she did have to go through college first." After a word of greeting she said, "I'll walk along with you. I know where you think I was going, but I wasn't. I haven't been there for four months." I expressed my gratification. "Why have you forsaken it?" I asked.

"Well," she said, "we have a new Sunday-school teacher. She has made me change my mind about everything. I am going to join the church at Easter."

"Can you tell me about it?" I said.

"She's different," said the girl in a hesitating way. "You see she believes—well, different things about religion. But the thing that changed my mind was one night at her home. A lot of the girls were up there rehearsing. She wanted me to be 'Christianity' in a little sort of play, because I can recite pretty well, and so I stayed after the others to read it over with her. We were sitting by the fireplace and she prayed for me. I had never heard anybody pray that way. You see, God was real. I mean a real Person she thought could hear and

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ACCEPT the work of this day, O Lord, as we lay it at thy feet. Thou knowest its imperfections, and we know. Of the brave purposes of the morning only a few have found their fulfilment. We bless thee that thou art no hard taskmaster, watching grimly the stint of the work we bring, but the father and teacher of men who rejoices with us as we learn to work. We have naught to boast before thee, but we do not fear thy face. Thou knowest all things and thou art love. Accept every right intention however brokenly fulfilled, but grant that ere our life is done we may under thy tuition become true master workmen, who know the art of a just and valiant life.

WALTER RAUSCHENBUSCH
in "Prayers of the Social Awakening"

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did. She told him about me—the truth—things I never dreamed she knew, and then she told him what she wanted me to be. That was the beginning. You see *God was so real to her!* I went twice to B——'s after that, but I couldn't stand it. I prayed myself and everything is so different, and, Miss S——, father and mother went to church with me last Sunday."

"You see God was so real"—the words as repeated in that beautiful fresh young voice made one ashamed that ever any of us who call ourselves Christian could have given any other impression to youth listening to our words. Harriet has been writing some prayers in her diary to "help her say what she wants to." In one of them I found this paragraph: "Now that I know how wonderful you are and how kind and how quickly you understand and help, I do not *want* to do any of those things. Help me never to want to again and help Jack and M. P. to hate it all." Evidently the teacher's sense of a living Personality, to her a Reality, had been communicated to her pupil. I am certain that could God become that Reality to more teachers the result would be very evident in the changed hopes, aims and ambitions of youth, so easily turned to greater goals.

One may discover much about a personality by reading of him, by studying what he has said, by becoming familiar with his deeds of greatness and his manifestations of power. One may discover even more by association with those who have known him many years and whose lives have been made by what he has done for them. But one may never truly discover a personality until, alone in his presence, one talks with him, hears him speak, feels his power.

It is even so with ourselves and our God. We may discover much by reading of him, by searching earnestly for the deepest meaning of the words he has spoken to man, striving to understand them in the light of the day in which they were spoken, by studying the biographies of men who have known him and through whose lives and characters he has written history. One may discover much about God by close association with those lives which have been remade by his power, but when all is said, one best discovers God by seeking his presence *alone,* talking with him, waiting for help and knowledge. Personal, quiet prayer is the great highroad to the discovery of God. One's mind may wander in public prayer, familiar words may drop carelessly from lips that are insincere, as they do when we say *Our Father*—and deny brotherhood to men of other color, or nation, or creed; as when we say, "Forgive us our debts as we forgive our debtors," all the while harboring hate in our hearts. But one cannot say in his own simple words the needs of his soul, reaching out to the great Person he calls God, longing for purity, longing to serve worthily, eager to learn, conscious of failure and littleness and sin and not discover something about Him. One may be somewhat of a Pharisee in a temple, at a street corner, with a crowd. It would be very hard to be dishonest, insincere, a hypocrite *alone* upon one's knees. Souls are honest when they speak to God alone, for if unwilling to be honest *they do not pray.* They may blunder alone in God's presence, but they do not lie. It is the words men say when they enter into their rooms and close the door that awaken their souls and help them know God. It is these prayers that make character and shape destiny.

"If," said Henry Ward Beecher in one of his great sermons on prayer, "the welling up of the innermost nature, if the desiring and yearning of the soul is true prayer, asking not for things but for God, speaking no word to be heard of man; if that is the truest praying which is done, *alone* and oftentimes with few words, then very few really pray. Many Christians want *things* —health, success, gold—the list would fill pages. Few Christians want God for themselves and for others. . . . Those who do, find him. He is not far from any one of us."

"Do you want God?" I ask of my soul. There are some *things* you cannot have *with* God, but no one of them, even should you give up God to possess them, can bring you happiness. Can you and do you give each week to the little things in the beginners classes, to the alert minds of primary and junior classes, to the awakening, needy spirits of the adolescent years, to the adults struggling with the terrible realities of life, to the class preparing for the task of teaching, a *greater God, a more real, sympathetic, understanding God whom they will long to know because you have yourself discovered more of him during the week that has separated you from them?*

If I were to ask any one of you who teach religion if you have a philosophy of prayer, the answer would be "Yes." You know what you think men should pray for, what forms they should use. You have taught these things to your children in a vocabulary suited to their years. But today I am asking of you and of myself a simple, more searching question, "Are you discovering more and more of God as you pray?" *Do you pray?* If not, what better time than now! If not, what greater hour of need! The youth we teach are hard pressed by a world in chaos. They have been surrounded by license and have not been taught to chain it and turn it into *liberty.* They are struggling, many of them with great heroism, to find the meaning of life and to gain strength to answer what seems to them to be the great need of the world. Working out a scale of values without God is hard. So often they try to do it. Their way to him is blocked by creeds, by worn-out phrases that are no more understood by them than those of Athanasius or Calvin are understood by us. Religion is never new. *The terms which interpret it should always be new.* No hour in human history has had greater need for religion than this. What if we try to face the need without having abandoned our souls to an ardent search for God through prayer? If he seems far away, always there is Christ to reassure us. He found the comfort of God equal to his need when he turned away from the great temptation; he found in God perfect understanding when, alone on the hillside at night, he suffered from perplexity of mind and weariness of spirit; he found in God strength adequate to the terrible hour in Gethsemane. He sought God as one seeks Love and finds it in perfect understanding, both of joy and pain. He found power through prayer. There can be no more certain way.

Whether we be teacher, director, or preacher this quest is for us. God waits to be discovered by us. We may in simple genuineness, without fear or hesitation, let our longings and desires express themselves in his silent Presence. Let *us pray.*

Taj Mahal

Missions for the Whole Parish

By John Clark Archer

In this article Professor Archer gives specific suggestions for a program, covering the study of India, which may be undertaken by the whole membership of a parish.

IT is time for the missionary educational program which applies to the whole of the local parish. No individual within the widest circle of the local church should lack opportunity to survey the non-Christian world as a field for Christian missions, and to share in the extension of the gospel. An adequate program should be so well planned and so wisely executed that the greatest possible number would be enlisted definitely in the missionary enterprise.

It is apparent to all leaders of the church, and especially to those who are charged immediately with the direction of its missionary activities, that only a minor percentage of those within its reach are associated in any effective way with its greatest task and highest privilege, that of teaching the nations to observe all things which the Lord has commanded.

If we may tarry a while over counsel of perfection, we may think of some things which bear in a general way upon the organization of a parish-wide program of missionary education. In the first place the program should be comprehensive. It is not really missionary education for a church to confine its attention to the work of its own denomination in any given mission field.

In the second place, the program should be a coordinate whole. Missionary educational activities are too important to be considered merely as incidents in the work of the church. In organizing a program with decidedly new features care should be taken to conserve the work already under way, especially if it pertain to special interests of the local church in particular fields.

In the third place, the program of missionary education should be correlated with the general program of religious education, or with whatever religious-educational work is under way. Missionary education is an integral part of religious education and not an "extra," separate function.

In the fourth place, missionary education should be intensive, that is, it should be educational in a very true sense. The necessarily varied materials cannot be really educational. At the end of the year, the pupil scarcely knows—to use as illustration actual, symbolic incidents—whether Mount Ararat is in Afghanistan or not, or whether the Indian Moslems suffered much at the hands of Alexander the Great.

It is true that some special studies and activities are provided. Usually, however, these reach only a few in any church community; take the mission-study course, for example. Greater attention might be given to special work. This would mean a limited topic or field of attention for any one year. This year it might be India, which is the foreign missions topic decided upon by the boards. Special books of general interest have been prepared for the year and each denomination has special literature with regard to its own work, if it be at work in India. Whatever provision has been made for this special study, the local parish might well go further and adopt a thoroughgoing program touching all the membership. Such an intensive program would be of tremendous value. This article contains specific suggestions to such an end, which are based upon trials made by the writer under various conditions during several years.

For the program to be properly missionary, it should involve more than "missions," as ordinarily understood. Do you desire to get more favorable reactions throughout the community as a whole than you ordinarily get to the terms "missions" and "missionary"? Then set forth the enterprise and the workers in a truer light. Show what a vast enterprise missions is, and what a varied stock is properly found on its shelves and counters. You have to deal with religion, ethics, politics, trade, history, literature, *and people!* If your program be well conceived and properly advertised it may be relied upon to enlist the interest of many who now *think* they are not interested in "missions." A study of a whole field will furnish the necessary intelligible background against which particular areas and special problems can be seen and understood. India, for example, is a wonderful field for study. We should learn discrimination in dealing with it, however. That means careful attention to its varied aspects, an education in itself.

Not the least aim of our program is the development of local initiative in missionary education. Let the parish

muster its own forces, gather its own materials, and find new life and capacity through the venture. The average parish includes some who have story-telling ability, some who can draw and work in cardboard or clay, some who can act, some who have unusual capacity for understanding particular aspects of the life of foreign peoples and of missions, some whose executive ability might be applied to a new undertaking. All might gladly surrender these talents to the service of a truly educational program. If one may feel that he is actually growing by the work he does, he requires little more than initial urging to undertake it.

More might be said by way of adequate approach to a detailed, concrete program, but space is lacking, and so we consider now a year's missionary educational opportunity with India as objective, naming the major centers of activity, some methods of work, and references for study, handwork, etc. Only a portion of this year yet remains. Nevertheless, the program proposed aims to be flexible enough for use in the time that is still available.

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The Holy Temple at Amritsar, Holy to the Sikhs

The church school should be the chief center of the program. At first it is not as easy to succeed with this department as it is in other directions where the ground is better prepared, but one should not rest content until missionary education is adequately provided for in connection with the school work. Provision is already made within school curricula for missions, but it is usually of a miscellaneous character. Substitution might be made of Indian materials in place of the varied materials now provided. There would then be some unity in the study. To do more than that is not easy, and yet the writer has found it possible and highly profitable to use—in this case—Indian materials in direct connection with the weekly Bible lessons. How he has done this in the case of the study of Mohammedanism and the Near East may be seen in his *Parish Program of Missionary Education,* which the Missionary Education Movement issued. The teachers might get on in a less pretentious way, that is, without having elaborate bulletins, if they were to do preliminary reading and study and prime themselves for the application to their lessons of pertinent materials discovered in their reading. They could plan also for some use of the project method, making, or drafting pupils for the making of objects by which missionary data may be made impressive. It is not difficult to apply to certain lessons extracts from Clark's *India on the March,* of Fleming's *Building with India,* not to mention other new and some older books. For example, with the International Graded Lessons, Course X, Part I, Lessons 1–13, materials from Fleming and Clark could be used very easily and properly.

An Indian village exhibit could be arranged gradually, each unit being used for instruction as it takes its place in the plan. Details of interiors should be as carefully studied as exteriors. Huts and wells, etc., might be made from a study of Padfield's *Hindu at Home,* Pennell's *Things Seen in Northern India,* Finnemore's *Peeps at India,* Griffin's *India and Life in Bengal.* Do not think this handwork applicable to children only. As an *educational* method it is of engaging value for adults. Try it out in serious fashion. For a pupil to make an Indian house he must have skill and understanding, natural or acquired in the process. He must know the types of houses, according to localities, of what materials and in what shape the roof may be. This will make some delightful and rewarding study. Whether it be literary materials or "projects" for use in connection with the regular weekly lessons in the school, they may all be found with careful searching and, by wise planning, organized into an effective educational feature of the school's work. Simple bulletins might be issued to the teachers with references to appropriate materials for use with particular lessons, after the manner already referred to.

Stories might be told on various occasions using, for example, a map. It might be a clay map showing the physical features of the journey of a pilgrim from Madura to Benares, or a railroad map of a missionary journey, used incidentally in connection with descriptions of scenery, people, customs, etc. For story materials see Badley's *India,* Griswold's *Hindu Fairy Tales,* Swynnerton's *Indian Nights' Entertainment,* Jacobs' *Indian Fairy Tales,* Devi's *Orient Pearls,* Sorabji's *Indian Tales.* Much of the material lends itself to dramatization also. Or, the story and drama material might be found in supposedly non-story books. Take, for example, the fine tale of Tevan in Clark's *India on the March,* pp. 95–104, and many other sketches in that admirable book.

What we have said in connection with the school might apply in many instances to other groups in the parish. Bear in mind that books need not be treated always as units. Rather, they may be used in parts, piecemeal, according to topics discoverable in the Indexes.

From "India on the March," by Alden H. Clark

The first step on the upward climb. An elementary school in a Criminal Tribes Settlement

A section of a model settlement for factory laborers in Cawnpore.

Visiting just one village a day it would take 2,054 years to reach the 700,000 villages of India.

Rev. J. R. Chitambar, the first Indian principal of Lucknow Christian College

The shade of a little tent-like straw mat is as much to be desired in India's heat as a drop of water in a drought.

It will be a long time, if ever, before bullock carts will give way to modern machines in Southern India.

Back of the cities—villages. Back of the villages men—back of the men the worthy animals who help to feed India's millions.

Workers' huts which have sprung up around a factory where there is no provision for proper housing.

Bathing in the Ganges, showing the elaborate Temple and steps leading to it.

Too little has been done in the way of directing reading. A parish Reading Circle might be organized and employed with recommended books. A wide use of fiction might differentiate this circle from the so-called study classes. It would need a director and would profit from a few meetings for the discussion of materials read, such as character-sketches, scene-portrayal, etc. Such books could be circulated as Penny's *Outcaste,* Kipling's *Kim; Jungle Books; Eyes of Asia; Naulahka;* Taylor's *Confessions of a Thug;* Steel's *The Potter's Thumb* and *On the Face of the Waters;* Diver's *Far to Seek;* Mundy's *Hira Singh;* Perrin's *Red Records;* Harband's *The Pen of Brahma;* the books whose titles were mentioned above, and others.

The Missions Institute is well known and to be commended. It is a flexible affair and can be simple or elaborate. It may furnish occasion for study classes considering India (for Suggestions to Leaders using the new books write Missionary Education Movement, 150 Fifth Avenue, New York city, and Miss M. H. Leavis, West Medford, Mass.), for illustrated addresses to children and to adults, for dramatics, story-telling, etc. The leaders may well be "home talent." The latest M. E. M. catalogue has references to abundant materials for their use. The Institute might include a discussion group dealing not so much with missionary aspects as with Indian problems in general. That could be done without discrimination against Indian missions, and it would interest many men, for instance, who would avoid mission-study. In connection with such a course then or at another time under parish auspices, the following books would be valuable: Holderness' *Peoples and Problems of India,* Chirol's *India Old and New,* Fisher's *India's Silent Revolution,* Pratt's *India and Its Faiths,* Smith's *Oxford History of India,* Macdonald's *Government of India.* Magazine articles bearing upon recent events in India are too numerous to mention (see *Asia, Atlantic, Independent, Outlook,* etc.).

This brief article necessarily ignores many methods and references in detail, hoping that local initiative may catch suggestions from the more general treatment for adaptation to local uses. The last item to be considered is that of the pageant and exhibit, to which the work of the year may point and which may be a fitting climax of the year's program (see the author's *Parish Program,* pp. 65–75, published by the M. E. M.). Treat it as an educational feature, not as a show. It may include selections from the many things done during the year, whether scrapbooks, tableaux, dramatics, stories, "projects," or lectures. It could be in many ways the *ensemble* of the year's program, an occasion of honor for any individual or group included in its activities, or for any handwork placed in its exhibit. It can serve to enlist special workers who will study in preparation for it. The actors will prime themselves with assigned readings on their parts. The builders of booths will study to be approved workmen. The wearer of a costume will not be a mere model, but will learn to play the part, to be able to talk interestingly about the person he represents and the locality and its customs from which he comes. Some will be well repaid in the making of an Indian plow, a hand loom, a musical instrument, or other object, in committing to memory monologues or Indian melodies. The one who makes the hand loom might impersonate Mahatma Gandhi, who would discard modern civilization and return to the village order typified by the loom. And what of the party which constructs a whole village and plays the parts of the artisans and other villagers! Indeed, the setting of the whole occasion might be a typical Indian village. Here is a bare list of a few references for such a venture: Idols and wayside shrine (Harband, chaps. VIII, XII), women (Padfield, ch. IV), village officials (Finnemore, XIX, XX), huts and well (Padfield, I, II; Griffin's *India,* VII), occupations (Griffin, XIII; Pandian's *Indian Village Folk,* entire). Cuts in many of these books and in books referred to above will give views of exteriors, general settings, etc., for the guidance of builders and painters. With scenic effects, costumes, drama, stories, monologues, music, pantomime, games and slides, the several days of this climactic feature of the year's work will be a great social occasion and one of lasting educational value.

The time has come for the missionary educational program which includes the whole parish, and inspires the greatest number to share in the spread of the gospel to every part of the earth.

Additional Information

For any parish whose missionary educational features are not coordinated, or which may not have undertaken yet very much in the way of missionary education, it is suggested that the following two books be widely read:

Training World Christians, Gilbert Loveland, Methodist Book Concern, New York and Cincinnati. 1921. Pp. 240.

Missionary Education in Home and School, R. E. Diffendorfer, Abingdon Press, New York. 1917. Pp. 407.

A Minimum Library

History of Missions in India, J. Richter. Fleming H. Revell, New York.

India Through the Ages, F. A. Steel. Dutton, New York.

India and Its Faiths, J. B. Pratt. Houghton Mifflin Co., Boston.

The Hindu at Home, J. E. Padfield. Simpkins, Marshall & Co., London.

Gods of South India, H. Whitehead. Oxford University Press, New York.

The Government of India, J. R. Macdonald. Huebsch, New York.

Social Christianity in the Orient, J. E. Clough. Macmillan, New York.

The Outcaste's Hope, G. E. Phillips. Young People's Missionary Movement, London.

India's Silent Revolution, F. B. Fisher. Macmillan, N. Y.

The Goal of India, W. E. Holland; *Yarns on Heroes of India,* J. Cleverton Wood, United Council for Missionary Education, London.

Things Seen in Northern India, T. L. Pennell. Seeley Service & Co., London.

Building with India, D. J. Fleming. Student Volunteer Movement, New York.

India on the March, A. H. Clark. Student Volunteer Movement, New York.

Lighted to Lighten, A. B. Van Doren. S. V. M., N. Y.

The Wonderland of India, H. M. Rockey. M. E. M., N. Y.

A Child Garden in India, A. J. Burr. M. E. M., N. Y.

The Renaissance in India, C. F. Andrews.

The Gospel and the Plow, S. Higginbottom. Macmillan.

Peoples and Problems of India, T. W. Holderness. Holt & Co., New York.

Sacred Tales of India, D. N. Neoji. Macmillan, New York.

Hindu Fairy Tales, F. Griswold. Lothrop, Boston.

India Inklings, Margaret Applegarth, Doran, N. Y.

India Beloved of Heaven, Brenton T. Badley, The Abingdon Press, New York.

The Teacher as Evangelist

A Vision of Service

By F. C. Hoggarth

IT is because the educationalist has failed, that the evangelist is needed. The evangelist, judging doubtless by this failure of the educationalist, adopts what sounds like a tone of despising. The words seem to suggest that the evangelist—in the narrow sense in which that word is commonly used—is the man to save the world. But evangelism is a bigger thing than evangelists always admit. Too often they take a part for the whole. Christian Nurture, if worthy of its name, is Evangelism. And as old Richard Baxter said for his own reassurance when worried that he could point to no definite moment when he "found grace," "Education is as properly a means of grace as preaching." It is a great thing to turn sinners to God and there are many who covet beyond every other gift this gift of the evangelist. But to plant a child's life in the love of God is not less great than to turn a sinner from the error of his ways.

"After Many Days"

We must do this work of ours in such a spirit and with such devotion that its value shall be increasingly manifest to all. We must be more troubled than we ever have been, for after all the work of our schools, four out of five pupils permanently leave us in their teens with only the foggiest notions of what Christianity is, apparently neither deeply influenced nor impressed by what they have heard and seen. Religious words and observances are dropped, with the greatest ease, for apparently they have never meant very much, have never been the genuine expression of any inner experience. Some memories remain and at times serve as a voice saying, "This is the way, walk ye in it," but salvage of that sort is not much consolation for a wreck. Some traveler in the Zambesi region of Africa—a collector of folk songs—heard from a wild bush tribe a melody that startled him. He set it down and later showed the manuscript to an expert in old music, who declared the melody to be "a pure bit of fifteenth century music practically intact." After investigation it was discovered that three centuries ago a group of Portuguese missionaries went to that Zambesi district and began work there. They were only permitted, however, to make beginnings, for one by one they laid down their lives and left little trace of their work. The melody found had been used in their little services and had been handed on from generation to generation for three hundred years.

Things do thus remain of our work. They are found often in most unlikely places "after many days" and it is well. But sometimes we have found too easy a comfort in such thoughts. That sort of result ought never to satisfy us. The teacher's task, the school's task is to win a verdict for Christ. That ought to be the passionate and underlying aim of all our work. In that sense we ought to be singly and unitedly evangelists.

The Hour of Confession

Children should be thought of as disciples and discipleship must be taught as issuing in decision. For them, as for the first disciples, there comes the hour of confession. "The disciples and the Teacher had continued long together," says Beeching, writing on Peter's confession at Cæsarea Philippi, "before he questioned them as to their belief in him. Faith had been growing secretly through daily friendship, through deed and word and silent influence, but at last the time came when, if faith was to hold its own through the betrayal and crucifixion, it must come into the light and air and draw vital breath and find its strength." The value of such decision and confession is unspeakable. "It is," as one has said, "the entrance gate to all the higher experiences of the Christian life. The time for it is as soon as the child realizes and exercises the power of personal and moral choice."

It should not be forced. Children should not be worried into it. That sometimes has been the bane of "Decision Days." There has been forcing. Decision was not the natural, spontaneous, joyous issue of all that had gone before. It was not part of the process of growth. When leaf buds open in the spring there is, I suppose, a second of crisis in which the protecting sheaf splits open, releases the tender green; yet how gently, quietly, naturally it happens. It is already done when our eyes open to the wonder and mercy of spring along every bough. The decision of the boy Jesus seems of such a nature. Twelve years of age. At Jerusalem for the first time, with its tremendous appeal, and there the word is gently spoken, and he is "the pattern of our childhood."

The trouble with officially appointed Decision Days is that they ignore the individuality of growth. The psychological moment does not happen for a great crowd of children on one day. The appointed day may be a month too soon, or a week too late. So that decision ought to be ever in a teacher's mind and the child made quietly and soberly aware that this crisis is coming and must be faced when it comes.

Nor must we forget that boys and girls on the threshold of life are not likely to decide for anything that has not fired their imagination. If religion is clothed in the garb of dullness and is mainly associated with boring services and bothering restrictions, they are unlikely to have any ardent wish to be religious. Goodness has too often failed to appeal to youth. Somehow it has seemed more fitted for age—a thing of consolation, a gentle light for the evening of life's day. Our task is to make it appeal to life's morning, to fire youth's imagination, to challenge all the loyalty and courage and sacrifice of which they are so splendidly capable. Goodness must be presented as a great adventure. They must be shown its romance. Never in the history of the church was there such inspiring material to help us.

In missionary biography there is a most spacious appeal, as yet only partially and even casually explored. They must be provided with heroes, modern no less than ancient—and as their heroism, their endurance, their magnanimity, their loyalty, their good courage, their humility is made known, pupils must be left in no doubt that this is the real concrete thing, *goodness*—a great, heroic, positive thing, not a thing of meetings and prohibitions. A story told by an American writer on child life always seems to me to put this aspect of the teacher's task in a nutshell. A certain boy's parents were eager that he should learn to play the piano. The boy refused. No! it was no task for a boy. It might be all right for girls, a nice and gentle and harmless accomplishment for those who were no use at more robust and hazardous exercises. Several teachers tried and failed. The boy refused to learn. Then a teacher came along and showed him how to play "bugle-calls" on a piano. That opened his eyes, fired his zeal, led him captive. There was no difficulty in teaching him, once he had heard the bugle calls and seen the possibility. Religion also can sound bugle calls. It is itself properly a bugle call, challenging every dormant heroism and nobility to awake. The Christian life must be shown as the greatest adventure in the world.

Standing at the Great Divide

In the past the ineffectiveness of not a few appeals for decision has been due to a prior presentation of Christianity that failed in romance and challenge. Any one who speaks on Decision Day is helped or hindered by the whole sum impression of religion and of Christ given to the child.

(Continued on page 192)

The 4-Square League

By Edward C. Moore

In the August issue of THE CHURCH SCHOOL an outline description was given of the 4-Square League. Since then a number of requests have been received asking for fuller information regarding the organization and the degrees. The following description, which goes fully into detail, has been written as an answer to these requests and for others who may be interested.—The Editors.

IN planning this organization for our church over four years ago, we were guided by these principles:

1. The life of the child is fourfold and these four phases of life are so interlaced that the church school cannot neglect any one of them without weakening the whole.
2. Every child in the school, at least from 12 or 13 up, should be included.
3. The program must include Worship, Instruction and Expression.
4. There should be a central body directing *all* the young people's activities in the church.

We decided that these principles could best be carried out with *one* all-inclusive organization, in which four departments —Social, Physical, Mental, and Religious, would cover all possible activities. Because of the fourfold nature of the work the Society was named the 4-Square League.

The director of this work is appointed by the pastor and is a member of the Quarterly Conference; he is known as the Director of Young People's Work, and all young people's work outside of the church-school session is under his supervision.

His Cabinet, known as the Church Committee of Young People's Work, selected by the pastor and himself, is composed of the pastor, the church-school superintendent, one teacher, one trustee (who is interested in young people), the assistant directors, and the president of the League. If the group is large, each department should be under the direction of an adult leader—as an assistant to the director.

The officers of the League, president, vice-president, secretary and treasurer, are elected in March. The director appoints a nominating committee, which presents two names for each office. If a boy is elected as president, the vice-president must be a girl, and the choice is then between the girl nominees for president and vice-president, and *vice versa*.

The newly elected officers, with the director, select the chairmen of the Social, Physical, Mental and Religious Committees. The pastor, director, officers and chairmen compose the Cabinet, which selects the members of the committees. The number on each will depend upon the size of the League; we have six boys and six girls, plus the chairman. No one can be appointed to more than one committee. One officer is placed on each committee, but not as chairman.

At the September Cabinet meeting any vacancies due to removals or neglect of duty are filled and such action is presented at the Get-Together meeting in September, for ratification or rejection. The Church Committee of Young People's Work meets bi-monthly and is responsible for financing the work, supplying necessary equipment and acts as an advisory board to the director. The cabinet meets monthly, discusses the various activities of the committees and plans the program for the year, and is a clearing house for the ideas of the members.

The committees must meet at least monthly; each has its vice-chairman and secretary; notices of meetings must be mailed at least three days before the meeting. When this is done the committee receives one point credit for each member present. There is a friendly rivalry between cabinet and committees for the greatest number of credits during the year. The director or one of his assistants is always present at each committee meeting, acting as a mentor. It is here that much of the training and development takes place.

We do not emphasize the League business meetings; they are held quarterly, in September, January, March and June, before the monthly social. The September meeting is a Get-Together supper, where we have a good address, reports by those who attended the institutes and training camps during the summer (last year there were 12) and where inspiration and momentum are gained for the winter's work.

The church committee on Young People's Work secures its funds through private subscriptions although it should, without doubt, be a part of the church budget. We have a well-equipped gymnasium (although we do not consider this a necessity for good work) and a fine basketball floor (a very important adjunct). Classes on Monday and Tuesday evenings are conducted by paid instructors. These form a large part of our expense, but the work requires only about three hundred dollars a year for over one hundred and twenty young people.

The 4-Square League also has a treasury. This money is received at the Sunday evening meetings and two entertainments during the year. Our policy has been that as the boys and girls are not of self-supporting age, the church committee pays all expenses incident to the training and development of the young people (socials included), while the young people, out of their fund, pay for those things which they do for others. They have recently adopted a budget system for their expenses. While they give liberally to objects of special need, they do not give to missions as a league, as each class in the church school has selected a special cause or object in the mission field which it supports. These are exploited on Mission Sunday each month and as every member is a Leaguer, it becomes practically the same thing.

A feature which we consider of vital importance is the Pin, and the four degrees (Social, Physical, Mental and Religious), which are conferred when certain tests have been passed. The pin is of gold, designed along the lines of the cut here shown, with appropriate emblems expressing the fourfold feature. Any Leaguer who attends fifty meetings, at which he is expected to be present, namely, church school, socials, young people's meetings, etc., will, on the payment of fifty cents, receive the pin. After which the recipient works for the Social Degree and Letter; this requires the passing of five tests relating to social work. At a stated time those who have passed the tests are installed into the Social Degree with appropriate ceremonies and have the right to wear the letter "S" engraved on their pin. A similar procedure is carried out for each of the other three degrees. The cuts on the following page show the punch card (two of which must be filled to secure the pin) and the tally cards for the Social, Physical and Mental Degrees.

The social and mental cards give the tests in full, while the physical gives only the headings; separate typewritten copies are furnished to the contestant giving full details. The cards for the Religious Degree will not be issued until after the first of the year; but a tentative list of tests is as follows:

Religious Degree

Conversion necessary to secure degree.
10 Points—Lead two religious meetings.
10 Points—Regular attendance for one year at church service, including Prayer Meeting or League.
10 Points—Faithful Committee Service.
10 Points—Bring five unconverted to service during year.
10 Points—Pass examination in Bible, Missions and Church History.

The installation services are held in public; they are simple, but interesting and in harmony with the degree given. We vary them each time in order to continue the interest. The pin and degree idea have met with a splendid response. In making up the committees, those who had pins

were placed first; we have so many now that only those who have pins are put on committees. If a group is wanted for special work those who have degrees are selected. At the Get-Together supper, admission is the pin having a degree letter or the payment of twenty-five cents. Next year the expenses of those attending institutes and training camps will be gauged by the number of degrees received. If a pin is lost a new one must be *earned over again.*

Below is a list of the activities which we have used at various times:

Religious

Social Service
Systematic Giving
Conduct Song Services in Institutions for Friendless and Sick
Providing special dinners at Thanksgiving and Christmas
Maintaining boy or girl in some missionary field
Conducting religious meetings
Prayer
Testimony

Mental

Choir
Orchestra
Public Speaking
Debates
Mock Congress, etc.
Nature Study
Clubs
Photographic exhibits

Physical

Basketball
Hikes
Camps
Skating
Swimming
Tennis
Baseball
Gymnasium Classes
Sleighing

Social

Games
Shuffle Board contests
Feeds
Picnics
Impromptu Stunt Night
Visiting other groups
Systematic visiting of absent ones
Providing special occasions for less fortunate children.

ADVOCATE M. E. CHURCH — 4 SQUARE LEAGUE — GERMANTOWN

MENTAL DEGREE TALLY CARD

of

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50 points necessary for installation, and letter. Card must be presented for punching when test is taken.

Points **TEST NO. 1**

10 Write a letter, containing at least 100 words, to the Director, applying for a position. Giving experience, reference, etc. Marked for spelling, punctuation, penmanship and composition.

TEST NO. 2

10 Keep a full account of personal expenses for 10 weeks, in a note book.

TEST NO. 3

5 Scholarship. Two "clear" reports for day school or
5 70% attendance at each semester of night school.

TEST NO. 4—CIVICS

Ten points out of a possible 12

2 Give short history of the Declaration of Independence and outline of provisions of the Constitution.
2 Give the names and length of terms of office of the President, Vice-President, Senators from Penna. and Representatives from this district.
2 Name the Departments of the President's Cabinet.
2 Give the names and length of terms of office of the Governor, Lt. Governor of Penna. and Senator and Representative of your district.
2 Give the names and length of terms of office of the Mayor and the Councilman from your district.
2 Name the various City Departments and give their duties.

TEST NO. 5

10 Write a 300 word article on some lecture heard or place of interest visited. Marked for spelling, punctuation, penmanship and composition.

TEST NO. 6

2 Find 5 Bible references in 2 minutes.
4 One chapter as selected of at least 16 verses, from memory.
4 Write 400-word article on the Old Testament "Wise Man."

Edward C. Moore, Director of Y. P. Work, 4907 Pulaski Avenue

For the benefit of those who may wish to form such a League we are giving below our Fall Program for 1922, and the letter sent to each parent.

Program

WEEKLY EVENTS

Sun., 10:45 and 7:45. Church Services
2:30. Sunday School
Mon., 7:30. Gym and Basketball Classes for Boys, 9-16
Tues., 7:30. Gym and Basketball Classes for Girls 12-19
Fri., 7:30. Basketball for Young Men over 16 when floor is clear

SEPTEMBER

Sun., 10, 7:00. Young People's Meeting
Mon., 11, 7:30. Enrollment for Boys' Gym and Basketball Classes
Tues., 12, 7:30. Enrollment for Girls' Gym and Basketball Classes
Sat., 16, 2:30. Hike for Boys and Girls. Bring Lunch
Sun., 17, 7:00. Young People's Meeting
Fri., 22, 7:00. Get Together Supper for all members of 4-Square League. Admission, pin with degree or 25 cents
Sun., 24, 8 A. M. Meet at church to attend in a body the devotional meeting at the Germantown Poor House
2:30. Rally Sunday. Every Leaguer in place.
7:00. Young People's Meeting

ADVOCATE M. E. CHURCH — 4 SQUARE LEAGUE — GERMANTOWN

PHYSICAL DEGREE TALLY CARD

of

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50 Points required to qualify for installation and letter. Card must be presented for punching when test is taken. See instruction sheet for fuller description of tests.

Test No. 1—10 Points
PERSONAL HEALTH

Points
2 Sleep
2 Teeth
2 Posture
2 Drink
2 Physical Ability

Test No. 2—10 Points
ATTENDANCE

5 Gym Classes
5 Outside Events

Test No. 3—10 Points

5 Cooking — Manual Test or Hike
5 Swimming

Test No. 4—10 Points
FIRST AID

2 Resuscitation from Drowning
2 Bandages
2 Tourniquet
2 Hemorrhage
2 Splints

Test No. 5—10 Points
PUBLIC HEALTH

Points
Transmission of Disease 2
Disposal of Garbage 2
Protection of Foods 2
Purification of Drinking water 2
Co-operation 2

Test No. 6—10 Points
BIBLE KNOWLEDGE

Grouping of Books of Bible 2
10 Commandments 2
A verse from memory describing evils of strong drink 2
A verse from memory telling us to keep our bodies pure 2
300-word article on Old Testament "Strong Man" 2

Edward C. Moore, Director of Y. P. Work, 4907 Pulaski Avenue

Advocate 4 Square League

RECORD OF ATTENDANCE

of

Name _____

Address _____

Get this card punched at each meeting you attend Fifty points and 50 cents secures the 4 Square Pin

OCTOBER

Sun., 1, 10:45. Communion. Each Leaguer brings his parents, sit with them and attends first or second table together.
2:30. Missions in the Sunday school
7:00. Young People's Meeting
Fri., 6, 7:30. Cabinet Meeting at home of the President
Sat., 7, 2:30. Trip to Place of Interest. Bring Carfare
Sun., 8, 7:00. Young People's Meeting
Thur., 12, 8:00. Conferring of Social and Mental Degrees. Photographic Exhibit. Prizes Awarded. General Public Invited
Sun., 15, 7:00. Young People's Meeting
Sun., 22, 8 A. M. Meet at Church to attend Services at Poor House
2:30. Exercises in Sunday school in Charge of 4-Square League
7:00. Young People's Meeting
Sat., 28, 8:00. Hallowe'en Party for Old and Young over 13
Sun., 29, 7:00. Young People's Meeting

NOVEMBER

Thur., 2, 7:30. Cabinet Meeting held at the Church
Fri., 3, 8:00. Exhibition by Boys' and Girls' Gym Classes. General Public Invited. Silver Offering
Sun., 5, 10:45. Communion. Young People sit together on north side of church and attend first and second table in a body
2:30. Missions in the Sunday School
7:00. Young People's Meeting
Sat., 11, 7:30. Social for those under 15
Sun., 12, 7:00. Young People's Meeting
Fri., 17, 7:00. Father and Son Banquet. Tickets for two, $1.
Sun., 19, 7:00. Young People's Meeting
Sun., 26, 8 A. M. Meet at church to attend services at Poor House
2:30. Thanksgiving Service in charge of 4-Square League
7:00. Young People's Meeting

ADVOCATE M. E. CHURCH — 4 SQUARE LEAGUE — GERMANTOWN

SOCIAL DEGREE TALLY CARD

of

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50 points necessary for installation and letter. Card must be presented for punching when test is taken.

TEST No. 1

10 Points—2 Points each time a stranger or one who has been absent from S. S. for 4 consecutive Sundays, is brot to Church, S. S., Y. P. Meet. or Social.

TEST No. 2

10 Points—2 Points for each full attendance at social meetings given by the 4 Square League.

TEST No. 3

10 Points, to recite, sing, play some musical instrument or to successfully conduct a new game at social meeting, or serve at a banquet.

TEST No. 4

10 Points, for taking some active part in some meeting or sketch for furnishing pleasure or amusement to those outside of the League.

TEST No. 5

10 Points, for bringing "Father" or "Mother" to Annual Banquet.

TEST No. 6

For reciting from memory each of the following:
2 Points Books of the Old Testament.
2 " Books of the New Testament.
2 " A Psalm as selected.
2 " The Beatitudes.
2 " A Church Hymn as selected.

Edward C. Moore, Director of Y. P. Work, 4907 Pulaski Avenue

Test No. 1	Test No. 2
2 2 2 2 2	2 2 2 2 2

DECEMBER

Fri., 1, 7:30. Cabinet Meeting at home of Vice-President
Sat., 2, 8:00. Social for those over 15
Sun., 3, 10:45. Communion
2:30. Missions in the Sunday School
7:00. Young People's Meeting
Fri., 8, 8:00. Mock Trial. Admission, 35c.
Sun., 10, 2:30. Collection in Sunday School for Christmas Baskets
7:00. Young People's Meeting
Sun., 17, 7:00. Young People's Meeting
Sat., 23, 7:00. Distribution of Christmas Baskets
Sun., 24, 8 A. M. Meet at church to attend Christmas Surprise for Inmates at the Germantown Poor House
2:30. Christmas Service
7:00. Young People's Meeting
Mon., 25, 7:00. Early Morning Christmas Service, followed by Singing of Carols Sunday School Christmas Entertainment
Sun., 31. Watch Night will be observed with a special program to be announced later

Dear Parent:

Where do your boy and girl spend their evenings?

Do you know any safer place for them (outside of the home) than the church?

We are endeavoring to make the Advocate Church a place where the young people can develop a well-rounded life, under the very best environment. Beside a fine church-school room the building has a splendid basketball floor and a well-equipped gymnasium. Paid instructors conduct classes in athletics on Monday and Tuesday evenings. Socials are held monthly. Splendid religious meetings are conducted every Sunday evening and various other meetings are held throughout the year; all under careful supervision.

We enclose the program for the events up to January 1, 1923; a careful reading will show you that we have provided activities that will develop your child Spiritually, Mentally, Physically and Socially.

You can greatly assist us in our efforts to benefit *your* child in the following ways:

1. Keep the enclosed card where it can be seen.
2. See that your children attend the meetings.
3. Attend yourself when adults are invited.
4. Stop in occasionally and see what your child is doing, and what we are doing for him. If you have any suggestion or criticism, or encouragement to give, see us personally about it.

If we can be of any assistance to you in your boy or girl "problem," we are at your service.

Faithfully yours,

Pastor

Director Young People's Work.

The Director, who by virtue of his office is an assistant superintendent in the church school, is allowed a few minutes each Sunday to make announcements regarding the League and its interests.

Every Leaguer is at liberty to bring his friends with him to any of the classes or meetings.

After a tryout of three and a half years we do not hesitate to offer this plan to any who are tired of having several societies in one church with their resulting clash and duplication. Don't start until you have a director, and get a good one, even if you have to pay him—it's a man's job.

ADVOCATE 4-SQUARE LEAGUE

TESTS FOR PHYSICAL DEGREE

Fifty points out of a possible sixty required to qualify for installation and letter. Card must be presented for punching when test is taken.

Talks on Personal Hygiene, First Aid and Public Health will be given during the year for the benefit of those who take this degree.

TEST No. 1

Personal Health—10 Points

2 Points—Sleep. An average of at least 8 hours a day for four consecutive months if under 16. If over 16, at least 7½ hours a day. Keep record on calendar. No sleep after 9:30 Sunday morning may be counted. Increasing the average will shorten the length of the test. Keep windows open not less than two feet; more if the weather is not inclement.

2 Points—Teeth. Teeth must have been examined by your family dentist within six months of application for points, and all cavities filled. Teeth must be brushed at least morning and evening (after each meal is preferable) for 4 consecutive months. Any evidence of tartar or lack of care will require a new test.

2 Points—Posture. For 4 consecutive months walk erect, chin up, chest raised, shoulders back. Breathe deep, let arms swing.

Stand erect. Do not lounge.

Sit erect. Do not slump down into your seat.

Work in the gym. class will correct wrong posture.

If you have a victrola buy the "setting up" records and use them every evening before going to bed.

2 Points—Drink. Tea or coffee cannot be used for at least 4 consecutive months. Bottled drinks are generally harmful and should be avoided unless furnished in the home. Drinking a pint of milk a day will shorten the test to 3 months. We hope that no 4-Square Leaguer smokes. Anyone who may have formed this harmful habit must give it up for 4 consecutive months, and we trust, for all time. The law of Pennsylvania forbids smoking of cigarettes by any one under 21.

2 Points—Physical Ability. Pass 4 of the following tests:

TEST No. 2

Attendance—10 Points

5 Points—An attendance of 70% at gym. and basketball class is required. Coming into the class late counts only half an attendance.

5 Points—For attending 5 outside games of 4-Square League (either as a participant or spectator) and hikes.

TEST No. 3

10 Points

5 Points—Cooking—for the *Girls*. Cook a meal for at least three persons, consisting of meat, two vegetables and dessert.

5 Points—Manual work for the *Boys*. Any good job of manual work requiring at least 4 hours to do. Such as a poster, useful article, house or sign painting, carpentry work, etc. Alternative for the manual work will be a hike of the following distances, inside the given time:

Based on 4 miles per hour with one hour rest:

12-14—8	miles—time	3	hours
14-16—10	" — "	3½	"
16-up—12	" — "	4	"

5 Points—Swimming. *Must be passed by all.*

Continuous swimming:

Girls under 16—40 yards
Girls over 16—60 yards
Boys under 16—50 yards
Boys over 16—75 yards

The Germantown Y. W. C. A. has kindly offered to give twelve lessons to groups of 10 to 15 girls at $3.15 for each girl. This includes the doctor's certificate and one year's membership with the swimming privileges.

TEST No. 4

First Aid—10 Points

2 Points—Resuscitation from Drowning. Demonstrate method of resuscitating the apparently drowned.

Give the Sylvester and Schaefer methods of artificial respiration.

2 Points—Bandages. Show methods of applying bandages to the head, hand and foot.

2 Points—Tourniquet. Tell how one can know when an artery is cut and show how and where to place a tourniquet to stop bleeding.

2 Points—Hemorrhage from a vein. How does it differ from arterial hemorrhage? How can it be arrested at different parts of the body?

2 Points—Splints. Show how to support a broken arm or leg in an emergency, so that the patient can be transported without our further injury.

TEST No. 5

Public Health—10 Points

	BOYS					GIRLS	
	under 95 lbs.	under 110 lbs.	under 125 lbs.	under 140 lbs.	over 140 lbs.	under 16 yrs.	over 16 yrs.
Chest Expansion	3 in.	3 in.	3 in.	3 in.	3 in.	2½ in.	2½ in.
Pull up from hanging position	4 in.	6 in.	8 in.	10 in.	12 in.	2 in.	3 in.
Push up from floor	8 in.	10 in.	12 in.	14 in.	16 in.	3 in.	4 in.
Pole Climb	17 sec.	15 sec.	13 sec.	11 sec.	10 sec.	— —	— —
50 Yard Dash	7½ sec.	7⅜ sec.	7⅛ sec.	7 sec.	6⅝ sec.	10 sec.	7½ sec.
Standing Broad Jump	6 f. 3 in.	6 f. 9 in.	7 f. 3 in.	7 f. 9 in.	8 f. 3 in.	5 f. 3 in.	6 f. 6 in.
Running High Jump	3 f. 6 in.	3 f. 9 in.	4 f.	4 f. 3 in.	4 f. 6 in.	— —	— —
Basket Ball Throw	— —	— —	— —	— —	— —	40 ft.	55 ft.
Baseball Throw	— —	— —	— —	— —	— —	60 ft.	85 ft.

2 Points — Transmission of Disease. State the chief causes and means of transmission of malaria, tuberculosis and typhoid.

2 Points—Disposal of Garbage. Describe the methods used in disposing of garbage in this city.

2 Points—Protection of Foods. State the leading features of the city ordinances governing the protection of milk and exposed foods.

2 Points — Purification of Drinking Water. Describe the method of purifying the city water supply. A trip will be taken to the Queen Lane Filter Plant during the year.

2 Points—Cooperation. How can we cooperate with the Health Department in preventing disease?

TEST No. 6

Bible Knowledge—10 Points

See Degree Card.

A School of the Christian Life[1]

Courses of Study

A Third Article Giving a Brief Account and Interpretation of Certain Phases of the Work of the Union School of Religion

By Hugh Hartshorne

WHEN asked, "What course of study or what texts do you use?" it is always difficult to formulate a brief answer. In a sense the school has no course of study. It does not depend for the progress of its work upon any printed texts. It makes use of printed material, but not as an end in itself to be mastered for its own sake. The material is rather an adjunct of teaching. The real object of study, that is, the real curriculum, is found in the children's own growing experience and in the helpful experience of mankind. The situations in which they find themselves and others are studied, analyzed, in order that the implications of various attitudes and types of conduct in such situations may be understood. Literature, with its graphic pictures selected from chaotic human experience and its idealized or typical behavior, is of tremendous help in the making of this analysis of experience and in the development of the values and attitudes that characterize the Christian man or woman.

Literature is valuable also as presenting biographic material which gives in concrete form the character types that a growing boy or girl should know. For many of the problems the children face, the Bible is of unique power. The stories of moral struggle are vivid and realistic. Evil and its effects are not glossed over. Good conduct and bad conduct stand over against one another in strong relief. God is taken for granted as the great companion as well as the standard-maker, interested in the moral struggle and taking an active part in it. In the New Testament, the life of Jesus and the experiences of his immediate followers lift the whole problem of social living up to the highest level men have ever conceived, and challenge youth to the great adventure of Christianity. The Bible, therefore, occupies the central place in the printed material.

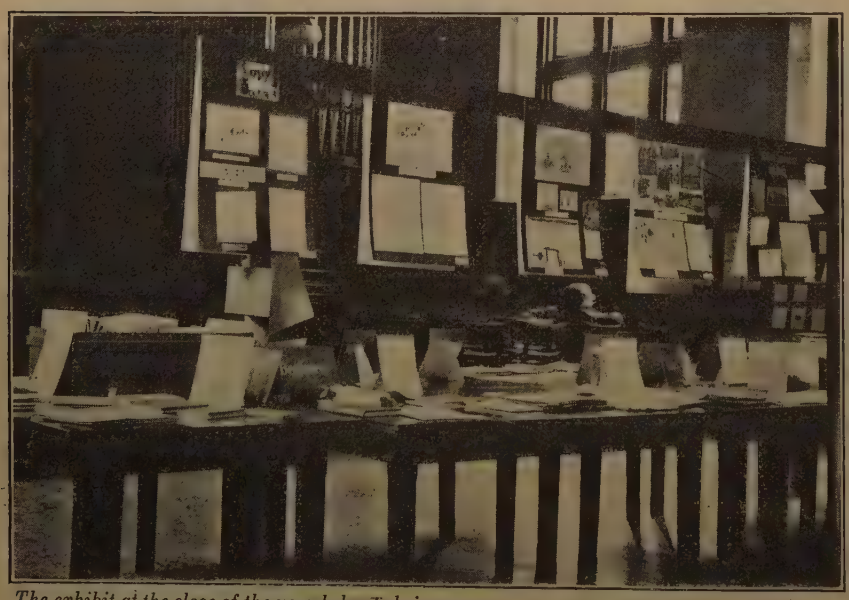
But there are many problems of childhood and youth that the Bible is not concerned with or which it approaches in a way not adapted to the mental equipment of the modern child. The child's appreciation and love of nature must be derived from other sources, although it can be admirably formulated in certain biblical phrases such as "The day is thine; the night also is thine." How children should behave at home, on the street, at school, toward strangers, toward those in distant lands, what they should think about their own neighbors, how their natural consciousness of their humanity can be preserved in a legitimate love of family and country, their duties as Christian citizens in town, nation, and world—all these and many other matters are vital, supremely vital, elements of the "curriculum," but the Bible is of meager use to the child as an aid here. There must be other material. Stories, facts, problems, cases, pictures from many sources, must stimulate imagination, and provide food for judgment and opportunity for service.

The courses of study that are used in any one year do not necessarily represent what the school has found to be satisfactory. The approach to subject matter is frankly experimental. Consequently what is tried one year may be abandoned the next. Textbooks are frequently used, but in most cases they are regarded as works of reference to be used in connection with other vital material found in the daily news, current periodicals, history, literature, and so on. During 1921-1922, the following courses have been made use of:

In the beginners' class Miss Rankin's *Course for Beginners in Religious Education* has been found very satisfactory. The teachers keep in close touch with the homes, weekly letters are sent to the mothers, and guidance is given them in the observation of the social behavior of their children. Opportunities frequently arise for assisting the parents in the home training of the children.

Grade I has continued its free approach to the everyday problems of the pupils. Story material is selected with these problems in view, and through class discussion and deliberate practice the class tries to move as a group toward higher standards and modes of behavior. The work of Grade II is similar. Grade III follows up the growing interest of the pupils in the story of Jesus by introducing a considerable amount of material about his life and attitude toward life. The New Testament is used in the classroom.

Grades IV and V have found Moulton's *Modern Reader's Bible*, Children's Edition, Old Testament Volume, of real service in making available the most important and usable portions of the Old Testament. The children read it as they would any book, and enjoy it, although its form makes it better adapted to the fifth grade than to the fourth. Naturally the stories cannot be used as the source of Christian ideas, but when read in connection with other activities, they afford an interesting and stimulating approach to some of the problems of childhood. Grade VI, by choice of the class, is studying the life of Jesus, going directly to the source material in Mark, with the aid of dictionaries, etc. A pocket edition of the Gospel is used for home study. Bibles and reference books are available in the classroom.



The exhibit at the close of the year helps to bring everything to a well rounded conclusion in the minds of the pupils, for they themselves help to prepare it.

[1]Copyright, 1922, by Hugh Hartshorne.

The seventh grade girls preferred this year to continue the study of the life of Jesus begun through the use of Mark the year before. The source material this year has been Luke. The text itself is the main material. The boys of the same grade have followed the work of Paul and the founding of the church depending for material on the New Testament volume of Kent's *Shorter Bible*. Mathew's *Paul the Dauntless* furnishes supplementary reading. The life of Paul seems, however, of more service to older children. Grade VIII girls have reviewed the Old Testament stories with the help of Willman's *Men of the Old Testament*. Eighth grade classes have usually studied Gates' *Heroes of the Faith*. Heretofore, Grade IX girls have pursued Hunting's *Story of Our Bible*. These last two classes especially, and some others in less degree, have made use of various tests to afford both some measure of informational attainment and also very worthwhile incentive to study in the form of self-knowledge. Grade IX boys, including also boys of the eighth grade, have also reviewed the Old Testament, basing their work chiefly on Soares' *Heroes of Israel*.

The tenth grade boys spent a large share of the year studying problems arising out of the conference on the limitation of armaments, collecting and sorting a large mass of material with the help of the ninth grade boys, and making it available in the Seminary Library for the use of many students of this international problem. In this connection they also have used Cabot's *Our Part in the World*. The eleventh grade girls have studied the life of Jesus as found in Forbush's course of this title. The graduating class of twelfth grade boys took up Elliott's *How Jesus Met Life Questions* the first half year, and have been trying to make good certain defects in their knowledge of the Bible through the use of Hunting's *Story of Our Bible* the second half year, coupled with Kent's *Shorter Bible*, Old Testament Volume. They agreed upon this after taking the Whitley test of biblical information, and certain parts of the regular graduating examination of the School of Religion.

The training class has, of their own choice, worked with the prophets largely, but has also followed out certain interests that led them to take up the book of Acts. The parents' class, under the leadership of several seminary professors, has discussed numerous problems in the philosophy and history of religion as well as matters directly relating to the guidance of the religious life of their children.

Parents and visitors are often impatient at the seeming lack of study material. The school no less keenly feels the need for a syllabus of stories and printed suggestions for home work, and these materials, are in process of development. As it is, the children get a great deal of "material" but in a new way, and the library for pupils gives access, through reading, to an immense amount of useful knowledge never found in "textbooks." There is also needed, however, the continuation during the week of the interpretation of social experience that is begun on Sundays and a definite program of home and school activities that are properly guided. With most school children the intellectual factors are usually in excess as things are now. The primary need is for discipline for and through Christian living.

In good weather the school sometimes walks through the quadrangle between the chapel and the building where the classes are held.

As graduation approaches the pupils are led to feel the importance of being well grounded in their grasp of Christian ideals. Supplementary reading is used to assist the crystallization of their somewhat formless and unorganized notions of great human problems. The privilege of church membership, with its public acknowledgment of the leadership of Jesus Christ, is kept before their minds. As a stimulus to this organization and to the self-consecration that is desired, the graduating class takes a long examination toward the end of the year. The questions are given in three sections. The first two deal with problems of fact and interpretation, and the application of Christian standards to current situations, personal and social. The young people are expected to know something about the origin and permanent value of the Bible, and the scope of Christian teaching. The third section deals with personal matters about which they are expected to have come to some decision. It is of the nature of a self-examination, and the answers are not handed in.

A fourth line of evidence of fitness for graduation is given by the teacher, who answers in writing concerning each pupil the following points.

I. Think over each pupil with reference to the following items, using any evidence you can gather, and commenting on each item as you see fit:

1. Knowledge and appreciation of Christian ways of life.
2. Ability to live in accordance with Christian principles of action.
3. Participation in the worship, work and fellowship of the Christian community.
4. Supreme purpose concerning the use to be made of life.

II. Then state your opinion as to the candidate's fitness to assume the responsibilities of a citizen of the kingdom of God.

When first adopted, this method of examining the pupils included a statement by each of his own opinion as to his competence in the Christian life. This was felt to be too great a burden to place upon their judgment, and instead, in 1919, the following plan was adopted to bring to a head what was felt to be the sincere Christian purpose of each candidate. The principal observed the class discussions of the older pupils and the nature of the problems that seemed to be disturbing them, as well as the general direction of their thought. With the help of several members of the faculty of the seminary, he then formulated with great care a statement of purpose that endeavored to express what the Christian community might fairly expect of those of its number who were just coming to maturity in the Christian life. This purpose was the challenge of Christian democracy to its youth.

As soon as it was formulated it was discussed in class and given to individual pupils to get their opinion as to its

adequacy. The pupils were requested to suggest any changes that might make it better express their own purpose. None were offered. No objection was raised to the proposal that the reading of this purpose be made a part of the graduating exercises. The girls declared their intention of repeating it from memory at the service.

When the day of graduation came, at an appropriate place in the exercises the principal spoke to the graduating class somewhat as follows:

"You are now men and women. You have come a long way since you were in the kindergarten, or the second grade or the fourth grade, or wherever it was you first entered the school. You can look back now on these years and realize that you are no longer children. You have put away childish things. You think no longer as children. You have come to understand many things about human life and its destiny that you never understood before. You know a great deal about things of which the children who sit just back of you have never even heard. You can see far into the future and picture yourselves walking along the highways of life, meeting its trials, overcoming its difficulties and achieving its splendid successes.

"All this time you have been growing up you have been forming purposes. They have come from many places and have been suggested by many experiences. With these purposes you guide your conduct. Equipped with them you can reach out and grasp the future with moral vigor, for you know whither you go and why.

"During all these years we who are your teachers have been watching you grow and our confidence in you has been increasing year by year, until now we feel that we could trust you even if you should go away, as doubtless some of you shall. We too have been forming purposes for you. Representing the great society of Christians we have challenged you with this statement that you have read and discussed. It is what we feel we may rightly expect of you.

"You cannot imagine the satisfaction it is to us to find that your purpose for yourselves and our purpose for you are the same.

"And now, as an evidence of our united loyalty to Jesus Christ, will the school rise while the graduates repeat with me the Graduates' Declaration of Purpose." (See insert.)

This statement was printed in an attractive form and presented to the graduates.

The same practice has since been followed.

Thus by means of the general and self-examination and by the declaration of purpose the candidate's ideas and purposes may be tested both by himself and by his teachers and be brought to a definite focus in intelligent loyalty to Christ and his spirit.

From the beginners to the graduates, the pupils are helped to grow step by step in wisdom and in stature and in favor with God and men. Some of them disappoint their teachers, but their teachers wisely assume their share of the blame if blame there be. Many have difficult, indifferent or antagonistic environments to contend with. The fact of city life itself, with its manifold evil influences, some subtle, some glaring, makes the growing of Christian character an exceedingly difficult task. That it has been done and done well, there are many to testify. The course of study is one of the influences for good, one of the many stimuli to stir the imagination and loyalty of the children and young people. Of vastly more importance are the methods used by the teachers backed up by their own vigorous Christian manhood and womanhood and their love for their pupils. Christian fellowship in Christian enterprises is the heart of the work.

MY PURPOSE

As a follower of Jesus Christ, and believing in the fellowship of worship and service for the accomplishment of the will of God, I have set before myself these purposes:

I will place the common good above my personal desires.

I will keep my body and my mind fit to do my work, to enjoy life at its best, and to give life and joy to others.

I will deal justly with all men. I will not use another person to his hurt, but will give to all with whom I meet the consideration I desire for myself.

I will let no barriers divide me from my fellow men; I will resist greed and oppression; and will take my part in the furtherance of justice and good will in all the earth.

I will seek by study and by prayer the laws of life and duty, forgiveness for my failures, and increasing mastery of myself.

For I put my trust in God, I seek the adventure of faith, and I believe in the unfailing power of love.

III. The Experience of Worship. A description of the curriculum would be utterly inadequate which omitted a discussion of worship. It happens that this phase of the work of the school has been fully treated elsewhere,[1] and space forbids more than a bare mention of these sources and of the theory underlying the school's well-known practice.

The experiences in cooperation, in the relief of distress, in social rebuilding, in reading, discussion and study, that have so far been mentioned, have their full meaning only when they are made to contribute to the experience of worship. It is in worship that these more or less fragmentary pursuits become focalized within the supreme purpose of the individual, and so serve to build up a well organized personality. The subject matter of the children's worship is drawn from their daily experiences, and the attitudes and motives that are realized in the worship work out immediately into thought and action.

The arrangement of the various divisions of the school in the services of worship can best be shown by reproducing a portion of the year's schedule. For only one Sunday in four is the whole school together in worship. The other Sundays are used for division worship, as indicated. The Chapel referred to is the Seminary Chapel, a beautiful Gothic room, corresponding to the usual "church" auditorium for worship. Room 207 is a large square room, equipped with organ and piano, used during the week for Seminary classes and lectures. Room 512 is used by the beginners, and is provided with a piano.

	Beginners	Grades I–III	Grades IV–VI	High School
Jan. 1	Chapel	Chapel	Chapel	Chapel
Jan. 8	512	Chapel	Chapel	207
Jan. 15	512	Chapel	Chapel	207
Jan. 22	512	512	207	Chapel
Jan. 29	Chapel	Chapel	Chapel	207
Feb. 5	512	Chapel	Chapel	207
Feb. 12	512	512	207	Chapel
Feb. 19	Chapel	Chapel	Chapel	Chapel

An order of worship such as the following is used for the school assembly in the Chapel, and the order for the elementary school is similar in character, though simpler in form.

Processional hymn.
Call to Worship, standing.
Union Prayer, standing.
Psalm, responsive or unison, standing.
Scripture Lesson, seated.
Talk or Story or Organ, seated.
Choir Sentence, seated and bowed.
Leader's Prayer, Amen sung by school, seated and bowed.
Hymn, standing.
Benediction, standing.
Organ Recessional.

This order of worship takes about twenty minutes. The contents are suggested by the seasons of the year, with their appropriate attitudes, by school projects and other matters of common concern.

Until the present year the elementary division has included the seventh and eighth grades. This year these two grades have been added to the high-school division, and have cooperated with the high school in its separate services of worship. The elementary chapel service has, therefore, included only the first six grades.

The chapel worship has usually been aided by a choir of boys and girls who lead the hymns, sing responses, and oc-

(Continued on page 191)

[1] *Worship in the Sunday School.* Teachers College, 1913. (Out of print.) *Manual for Training in Worship.* Charles Scribner's Sons, 1915. *Book of Worship of the Church School.* Charles Scribner's Sons, 1915. *Stories for Worship and How to Follow Them Up.* Charles Scribner's Sons, 1921.

What Is Evangelism?

By Clyde Lemont Hay

A RECENT book, *The New Program of Religious Education*, by George Herbert Betts, presents a very admirable statement of the aims and methods of modern religious education. In that connection his book will be read with great appreciation by workers in that field. But when he goes out of his way to draw a clear line of distinction between religious education and evangelism, the appreciation becomes changed to criticism and the spirit of debate. Instantly the question is raised in the reader's mind as to what Professor Betts means by the word evangelism. Throughout the book he seems to use it consistently as connoting what is ordinarily thought of as "rescue evangelism." The very first persons who ought to arise and contest such a definition are the workers in the modern field of religious education who are positing all their theories and methods upon a much broader and more inclusive concept of evangelism.

Questions to Ponder

Upon laying the book aside one is inclined to raise the question, "What, after all, is evangelism, and what is its relationship to the whole range of the church's activities?" Is it merely one among many lines of the church's effort, or is it vitally involved in the whole purpose of the church and in all of its activities? Is it something occasional or seasonal, something sporadic or spasmodic, or is it the inspiring motive in all the church's activities, functioning as ceaselessly as the energy which drives the planets in their orbits? Is it a responsibility which the church can take up or lay down as she chooses without altering her essential nature or impairing her integrity? Is it an after-thought, an activity superadded to the other things which the church is supposed to do? Is it something which in the pressure of "practical" matters may pardonably be omitted or neglected? These and a multitude of related questions come crowding to the front.

Somehow or other we cannot escape the insistent conviction that evangelism, broadly conceived, is the sole work of the church. Whether we be operating a soup-kitchen or a good-will industry, whether conducting a program of recreational activities, of general education or religious education or of benevolent enterprises, all are fundamentally related to the church's great evangelistic commission, to the emergent work of winning the world to Jesus Christ and of constructively building up mankind in Christian character and in the service of our Lord.

If Professor Betts were to say that religious education is divinely ordained as the *primary means* of evangelism, every right thinking person would whole-heartedly and enthusiastically agree with him, for that is the inspiring conviction of the whole modern movement of religious education. In reply to the question "What does modern evangelism set out to do?" Professor W. J. Davidson says, "*First* it proposes to observe the laws of God's education of man. Through the religious educative process it endeavors to bring every child and youth, by means of vital Christian nurture, to conscious fellowship with Jesus Christ as Saviour and Lord. The development of moral and spiritual ideals and aims within all children and of habitual choices in behalf of their realization of those ideals and aims in individual and social life is a form of educational evangelism which recognizes the Lordship of Jesus Christ over life and therefore utilizes every instrument that may prevent a life from wandering away from him into sin." This is a statement every word of which may well be weighed in its fullest meaning. It puts the matter of evangelism upon a broad basis which at once underlies and enters into all the constructive processes of life. It furnishes the interpretation for all that the church is doing for the present generation and through it for the generations yet to come.

Such a conception gives a new meaning to the soup-kitchen and the good-will industry, for we realize that evangelism is concerned not only with spiritual concepts and realizations, but also with the lifting of the material life of the world to a standard that is Christian. There is not a single benevolent enterprise that does not concern itself in some way with the material betterment or the intellectual, social or spiritual uplift of mankind, and hence such enterprises are to be classed as distinctly evangelistic in aim and effect.

Education and Evangelism

We begin to see the relationship of general education to evangelism when we remember two things: first that a broad foundation of intelligence is an essential for the highest Christian development; and second, that even through so-called secular education it is possible, without sectarian bias, to instill many of the fundamental principles and virtues of the Christian life. Particularly when we come to religious education do we realize that instead of its being a *substitute* for evangelism it is evangelism of the most fundamental and far-reaching sort.

One field already mentioned as coming within the purview of evangelism deserves still further consideration, and that is the field of recreation. It is not too much to say that recreation has by no means as yet come into its proper recognition as a factor in religious education and consequently in evangelism. We believe in the "substitutional theory" of recreation and regard it as legitimate to utilize the recreational instinct for drawing people into the church, but we regard these things as only minor considerations, and value recreation for its positively constructive influence in character building. It will probably be accepted without serious debate that any system of education to be effective must utilize the dominant interests and instincts in the process. The play instinct is the dominant interest in childhood and youth and all through life it remains true that the leisure portion of time has more to do with both the expression and development of character than all the rest of one's life put together. Leisure time must therefore be harnessed up for the constructive purposes of religious education.

Factors in Evangelism

Training in worship is also an essential part of any adequate religious education. If worship be one of the chief expressions of the Christian life, training in worship must constitute an essential part of any adequate program of evangelism. If a simplified worship can be made vital to the smallest children, and if the expression of worship can be made to keep even pace with their development as they advance toward maturity, there will cease to be the lamentable falling away of young people during the teen-age which has been so conspicuous in many of our churches.

Service is another factor in religious education and hence in evangelism. It is an axiom of the educational world that we "learn by doing," and certainly one can learn more effectively about the Christian life by doing Christian acts than by merely hearing about Christian virtues. Moreover, the doing of the act is deepening the grooves of habit on the brain and in the life.

It must be recognized that all do not have the opportunity of effective religious education and that many who do have such advantages nevertheless resist the religious influences which environ them. Consequently, other methods than those of constructive education must be employed and rescue evangelism then comes into proper place. However, it should be noted that rescue has place only where conservation has failed.

May we not hope that the day will soon come when the church, without abating an iota of her just emphasis upon that sort of evangelism which is concerned with "rescuing the perishing," will put more and more of enthusiastic conviction and effort into such constructive measures of educational evangelism as will increasingly save our young people from exposure to the danger of perishing?

Denominational Plans for Evangelism

Official Statements from Denominational Headquarters for January

Christian Publishing Association

WE are recommending that each pastor conduct a pastors' class for a period of four to six weeks preceding Easter for children in Junior and Intermediate departments. Texts—*A Brief Manual of Instruction for Those Uniting with the Church*, by W. G. Sargent, and *Essentials of Christian Faith and Practice*, by J. S. Kegg. We are recommending that pastors all read E. Q. Bosworth's new book *What It Means to be a Christian.* We are stressing the need and value of educational evangelism as never before. Various articles on the subject will appear in our church periodicals during the year.

Congregational Church

THE following paragraphs state the Congregational policy of educational evangelism. Proceeding on the plan here outlined, three distinct courses of study and discussion will be published for the three age groups which are coming to be generally recognized as the times of special crisis. The first series of studies, *Making the Most of Life*, has been prepared especially for classes of girls and boys from eleven to thirteen years of age. This course offers a new approach to the questions under discussion, and will be widely used in the churches this year. (See page listing denominational textbooks for pastors' classes.)

It is altogether a correct intuition which has led the church to devote special attention to its young people at about the age of twelve. It is highly important that the child, before he passes out of childhood, should be enabled to secure for himself those values which have been coming to him through his earlier experience and to confirm those attitudes and habits which are needful for meeting the new problems which lie before him. . . . If his present world is to be religious and Christian, he must be helped to see God in every part of it and to assume toward it habitually a Christian attitude. . . .

It is at this level of experience that the pastor should meet his boys and girls of twelve years, interpret to them the meaning of their world and lead them to the deeper meaning in life. Perhaps the instruction may begin with a discussion of life itself: *What is success? What are we here for? What are we to try to accomplish in the world? What are the chances of achieving it?*

In attempting to answer these questions, the pastor will draw upon their previous information and experience. Examples of great men, men of faith, the doers of great deeds, will be called to mind and freely discussed. How did they live and achieve? What had they all in common? What part did their religious faith play in their success in living? What was the law of their lives? Such discussion will lead at once into the deeper questions of religion: *What and where is God? How can one get at him? What does he want us to be and to do? Where can we learn the laws by which he rules the world and to which we must conform? What are the difficulties to be overcome in living according to God's law, and how are they to be met?*

Thus the attention of the class will naturally turn to such themes as these: Nature as the revealer of God and his laws; ignorance of God's laws, and sin, the breaking of law, pain and misfortune as means of discipline; conscience as the Voice of God in the soul: the Bible as the record of men who had an immediate experience of God; Jesus as the One who lived nearest to the heart of God, understood him best, described him most clearly, and obeyed his laws most implicitly; the Christian Church, as the company of those who are trying to live together as God would have them live, and to make of the whole world a neighborhood wholly in harmony with God's laws.

Through such informal discussion there should gradually emerge *a body of conviction*, worked out and formulated by the children themselves, as to the nature of God, his relation to the world as Creator and Ruler, and to all people as their loving Father and Helper; *a summary of God's laws*, for the individual and for society; a clear understanding of the *common mistakes*, the *difficulties* to be met and overcome, the *temptations* to be resisted, in living in accordance with God's laws; a real experience of the help which comes through *prayer; an appreciation of the Bible* and a sense of the value of Bible study; a simple and clear statement of *what it means to be a Christian;* some idea of *the Christian Church*, why it exists, what its purpose is, how it does things, and *the duties of church members.*

The *aim* of the course in the pastor's class is not, however, to *state* these truths to the pupil, nor even primarily to get him to formulate them for himself as a result of the discussion. The aim is rather to get him *to feel the nearness of God*, to assume toward God *an attitude of reverence, love and obedience, to accept for himself God's law* as the law of his own life, *to turn to the Bible* habitually for inspiration and guidance, *to seek the comradeship of others* in doing God's will, to avail himself of *the privilege of prayer;* in short, it is the aim of the course to help the pupil to make a DECISION, *the decision to make his whole life conform to God's will*, the decision, that is, to live as a Christian. For this is what decision means at this period, *the resolve to live according to God's laws of life*, to live as Jesus lived a life of obedience and service, a life of prayer and faith.

The making of this decision is, of course, an *individual* matter. Just how each pupil is to be brought to the point of decision cannot be predicted beforehand. The pastor will need to study each member of the class, quietly but closely scrutinizing individual differences, taking note of awakening interest on the one hand or indifference on the other, watching the responses each one makes to the instruction, guiding the thought of those who participate freely, stimulating and encouraging any who are unresponsive or reticent, in no instance urging any to premature acceptance of what may be supposed to be the pastor's desire or the sentiment of the group, yet seeking always to make it clear that the conclusions arrived at are not merely "academic" but are really and vitally concerned with life and happiness and true success.

As the course progresses, it will become more and more evident that the great decision, once made, *involves other decisions.* It will raise the question, for example, as to the meaning and purpose of the Christian Church. It will be natural for the pastor to suggest the appropriateness of uniting with the church at this time, when the thoughts of all are turned toward the church, and the responsibilities of church membership are being made clear. But here again no pressure should be exerted. Some natures arrive more quickly at decision than do others, and every member of the class should be made to feel that the church is no less interested in those who wish more time for considering this question, but, on the contrary, desires that every one who contemplates such a step should first think it over carefully and conscientiously. Moreover, it should be kept always in mind that the act of joining the church marks only the beginning of one's relationship to the church. The young person must still find his way into active participation in the life of the church.

We have spoken in detail of one important crisis in the life of the normal person. . . . But it must not be forgotten that *other crises* also await these young people, whether they join the church at this time or not, crises hardly less disconcerting and baffling, crises also requiring special and often continuous treatment by an experienced friend and counsellor, and finding

their solution in a new body of conviction and in new decisions.

For example, the entrance upon this period of youth is marked by a certain *self-consciousness* and *sensitiveness*. . . . For two or three years, until about fifteen or sixteen years of age, the young person will be engaged in the search for a *Self*, an *Ideal*, a satisfying picture of his own personality. Toward the end of this period the pastor should meet these young people again, or see that some mature and sympathetic person meets them, for further conference and instruction. Only the instruction at this time will deal less with externals, such as deeds and laws and methods of achievement, and more with *problems* and *alternatives* and *motives*. The *aim* then will be not so much the securing of a decision to live in conformity to God's law but rather the securing of a decision to *dedicate oneself to an Ideal, to accept Christ* as the Master, the Friend, the Saviour.

Again, two or three years later, the youth goes out from home to take his place in the world. He meets with people whose ideals and standards differ from his own; he must make some connection with the institutions of society and assume some responsible relation to his fellows. . . . Clearly the church should seek to provide some competent guidance for its young people in this period. The *aim* of such a course should be to help them to *a Christian view of society and of the world as the kingdom of God*, to help them formulate in plain, simple language their own philosophy of life, and to *enlist them in some Cause* in which they may invest their lives.

It can hardly be overemphasized that the church and the pastor should provide appropriate opportunity for meeting *all three of these crises*. They cannot all be met at once, for in each case the aim, and consequently the material of thought and the method of presentation, differ. It is a common and costly *mistake to attempt to telescope all these three experiences into one*, and to focus all upon the act of church membership. Thus, many pastors' classes try to provide a little study of personal religion, a little outline of abstract theology in very condensed form, a little discussion of the duties of church membership and a little summary of general ethics, with the result that there is a tendency to include too wide a range of ages in the class and consequently a vagueness of aim and a blurring of method on the part of the teacher. The most disastrous consequence is that young people, especially in the later period of youth, are comparatively neglected. Many of them grope blindly for some clue as to the relative importance of different ideals, the relative truth of differing theories of God, of the church, of society, and the relative appeal of different causes. . . .

It will often be natural to expect that the members of the first pastor's class, the boys and girls of about twelve years of age, will desire to unite with the church upon the completion of the course. But while many will so decide, there may be others who desire to postpone church membership. If the church and the pastor have definitely in mind these several periods of crisis and plan intelligently for guiding the young people through each one, then the time when any individual actually joins the church becomes in a sense a matter of indifference. The act of uniting with the church may come with almost equal appropriateness at either of these three points: in the one case it is an expression of the desire to imitate those who are striving to live in accordance with God's laws; in the second instance it is an expression of the desire to be numbered among those who have dedicated themselves to Jesus Christ; and in the third instance it is an expression of the desire to enlist in the company of those who are striving to bring to realization the kingdom of God on earth. Other things being equal, and with due allowance for those who make decisions more deliberately, one may expect and hope that the larger number will wish to avail themselves of the first opportunity for joining the church, and that comparatively few will remain outside its membership until the third period is reached. We may be very certain that those who pass through that period without having joined the church will only in rare instances do so later.

Disciples of Christ

AMONG the Disciples of Christ we have a Five Year Program of Evangelism to add one million new members on all fields, home and foreign. Already the first two years have gone by with unparalleled results. The church school is one of the greatest evangelistic agencies through which we are working to realize this great goal. The field workers are leaving no work undone to see to it that the church school shall win the last individual for the church.

The following are some of the different things we are doing through the church school to win individuals to Christ:

1. Every pastor is being urged by letters, conferences, and religious newspaper articles to have a class in training boys and girls for church membership. A textbook, *Evangelism of Boys and Girls*, by Hazel A. Lewis, is proving to be very effective as a help in this training.

2. Christmas for several years now has been stressed as a Decision Day time by the Disciples of Christ. This year it will be a distinct part of a splendidly prepared Christmas program which will be observed by practically all of our schools.

3. In Schools of Methods and Church-school conferences our leaders are continually stressing the necessity for educational evangelism and urging upon the superintendents and teachers that they place definite emphasis and preparation on this matter of soul winning.

4. Many of our adult Bible classes have been studying textbooks on personal evangelism and still others will do so during the Pre-Easter period. On another page of THE CHURCH SCHOOL will be found a list of books and leaflets which are having wide use.

5. A tract, *Parental Evangelism*, has been prepared which is having a wide circulation and seems to be quite effective in getting parents to feel responsible for the winning of their own children to Christ.

6. Responsive readings have been prepared for use in the opening and closing exercises of the church school. These deal with Scriptures on soul winning. Prayer cards have been prepared for the teachers' particular use. A song, "Win the One Next to You," has had wide circulation and use in all of our church schools.

7. Easter is the greatest time for evangelistic preparation and decision in our church schools. Last Easter was the greatest single day our schools have even known both in attendance and soul winning results.

Methodist Episcopal Church

THE following materials, put out by the Board of Sunday Schools, will indicate the points of emphasis in stimulating the local churches and church schools in evangelism:

Principles and Methods of Sunday School Evangelism.
The Teacher and His Evangelistic Task.
Evangelism Among the Juniors.
—"And Forbid Them Not."
Adults and Evangelism.
The Home and Evangelism.
The Pastor and His Young People.
Evangelism in the Sunday School.
Manual of Family Worship League.
Daily Bible Readings.
Graded Lessons and Evangelism.

In promoting the evangelistic interests of the church the Board of Sunday Schools publishes a bulletin, *The Evangel*, three issues, which are sent free of charge to pastors and superintendents. This bulletin carries definite statements and suggestions for local programs. The issues are sent only in December, February and March, climaxing at Easter time. The general contents of these issues of the bulletin will be something like the following:

1. Theme—*The Promotion of Evangelism in the Local Sunday School*, suggesting ways of accentuating the evangelistic emphasis throughout the year.

(a) Emphasis through the year in workers' conferences, using as a basis of presentation some such texts as: *The Evangelistic Opportunity in the Sunday School.* Hannan. *How Can I Lead My Pupils to Christ?* Pell. *Evangelism in the Sunday School.* Hay. *Plans for Sunday School Evangelism.* Brown.

(b) Classification of pupils by teachers with reference to their attitudes toward the Christian life and their relationship to the church.

(c) Classification of pupils by their teachers all during the year with a view to detecting their religious reactions.
(d) Watching for opportunities for evangelistic emphasis in teaching all the year.

2. Theme—*The Pre-Easter Program.*

There should be prepared four connected and constructive weekly programs, one set for each well-defined age-group in the school, the last of these programs falling on Decision Day (Palm Sunday, March 25, or otherwise as locally determined). Programs should be prepared at least for junior, teen-age, young people's and adult groups. In addition there should be a set of more general programs for schools where the detailed departmental presentation is impossible.

This issue should also carry some general suggestions regarding Decision Day itself, or else a separate issue should carry this particular emphasis. A clear statement should be made as to the different types of conversion and the particular type dominant in our church-school work.

3. Theme—*Building Young Christians into the Church and Its Program.*

Stressing the fact that decision is only the starting-point of constructive development in the Christian life and that converts must become definitely related to the church and its expressional activities.

Suggest the conduct of graded church membership in the church school or otherwise with the following text books:

Juniors—*The Child in the Temple.* Hay.
Intermediates—*Preparatory Lessons for Church Membership.* Bugbee.
Senior and Young People—*When We Join the Church.* Ryan.
For Young People—Shackford's *Program of the Christian Religion* and *A Methodist Church and Its Work,* by Tippy and Kern may also well be considered.
(All of the above are published by The Methodist Book Concern.)

Definite plans should be suggested for relating young Christians to the program of the church's work. A particular suggestion would be the enrollment of as many as possible of suitable age and ability in teacher-training classes, preparing for future service in the school.

All of the issues of *The Evangel* should carry a list of our available material and an order blank for such of it as may be pertinent to the particular issue.

Methodist Church in Canada

THE aim in our church is to make educational evangelism the supreme emphasis in all our churches, church schools and Young People's Societies during the entire period from the first of January to Easter. The Board of Management of each church school is asked to lay its plans for a definite evangelistic campaign just as early as possible in January. The effort begun then will be carried on by personal work, by special emphasis in the class session, by being featured in the weekly prayer meeting, in the pastor's messages, and in every other possible way in connection with the local congregation, and will culminate on the Sunday before Easter if at all possible. That Sunday is sometimes called a Decision Day, and would be more properly called a "Declaration" or "Confession" Day, as we hope most of the actual work of leading the boys and girls and young people to a decision will be done by that time.

We recommend a pastor's class which will come either before Easter or immediately after Easter, and in either case will be the preparation for reception into church membership. The little manuals we are recommending for this purpose are *The Young Christian,* by S. T. Bartlett, and *The Young Church Member,* prepared by our own General Board.

Methodist Episcopal Church, South

IT is proposed that during the first three months of the year 1923 the church schools of the Methodist Episcopal Church, South, shall give special emphasis to evangelism, and that efforts shall be made to enlist all of the available forces of the church school to this end.

The program will include a careful study of the opportunities which the church school offers for effective evangelism, and the planning of a campaign to take in the entire membership and church-school community. This will involve a consideration of the religious needs of each group and each individual.

The plan further provides that the season of church-school evangelism shall be divided into three periods:

(1) The Period of the Preparation of the Forces.
(2) The Period of Personal and Class Evangelism.
(3) The Period of Training for Church Membership.

It is proposed that these three periods shall correspond in a general way to the first three months of the year, culminating in the reception of the class into the church on Easter Sunday. The general plan, however, will of course hold good, regardless of calendar dates.

1. *Preparation of the Forces.*

An undertaking of this kind should not be entered into without careful and prayerful preparation. If it is to have any deep, spiritual significance to the pupils, the school with its pastor in the lead and with its entire working force cooperating must spare no pains to make ready the conditions for an evangelism that is vital, normal and in harmony with the peculiar religious needs of each group and indeed of every pupil. Hence the month of January is to be set apart as a period of preparation. The preparation is to include the following items:

(a) Organization.
This will involve the definite location of responsibility and clearly defined plans of work.

(b) Prayer and Study Conference.
It will be urged that the entire working force of each church school, under the leadership of the pastor, shall come together for a series of midweek meetings for prayer and conference regarding all that is involved in the program proposed.

(c) Provision and Distribution of Leaflets.
The following leaflets will be prepared in advance and supplied to church schools with suggestions in regard to their use:
The Place of the Sunday School in Evangelism.
The Sunday School Teacher as an Evangelist.
The Child and Evangelism and *Enlistment of the Home in Evangelism.*
Confession or Decision Day.
Preparation for Church Membership.

(d) Planning the Campaign.
As the period of preparation draws to a close the Committee on Evangelism will be expected to submit a carefully worked out plan for a four weeks' evangelistic campaign. Suggestions for this campaign will be furnished by the Central Office of the General Sunday School Board.

2. *Active Campaign.*

It is proposed that the month of February shall be devoted to special effort in the classes and through personal interviews to emphasize the supremacy of Christ for every life and to help all members of the school who have not already entered into the experience of the Christian life to do so at this time. This will be an occasion for the studying of each individual of the school with a view to giving to each just the help needed—to encouraging pupils who are of the kingdom, to strengthening the weak, to lifting up the fallen, to seeking and saving those who are lost. It is proposed that this shall be a time of personal evangelism of the best sort.

Suggestions in regard to the manner of conducting this campaign will be furnished to all church schools. An earnest effort will be made to secure the cooperation of parents and the reenforcement of the pulpit. Meetings of the evangelistic workers for prayer and counsel will be continued throughout the month. The day of public confession will be fixed by the individual school.

3. *Training for Church Membership.*

Children and youth who offer themselves for reception into church membership present the pastor a peculiar appeal and opportunity to touch their lives and to influence them for the kingdom of God; and all possible help will be offered to pastors to enable them to meet this sacred responsibility. The month of March is to be set apart for this purpose.

Methodist Protestant Church

MUCH stress is being placed today upon winning the one next to you. All Christians who care whether or not the unsaved are brought to Christ are hearing a clarion call to service. It is startling to know just how many unchurched people there are about us and just how little is being done to lead them to the Saviour.

We organize our church schools, we grade them, we are careful to standardize them, and we want to have the very best church school in the community. But after all the end and aim and object of running a church school is that all the pupils may be lead to Christ and strengthened in Christian graces. If the church school fails in bringing its pupils to Christ it fails in the most important object in all its work. Plan and pray and work to win all the accountable pupils of your school to Christ before Easter Sunday.

Pastors and church-school superintendents who are interested in the Increase Campaign will welcome Decision Day in the church school as a day of great ingathering for the Lord. It is not only the point of wisdom to urge the children to accept Christ early in life, but it is the only safe thing to do.

That Christian worker who does not urge the accountable child to accept Christ assumes a fearful responsibility.

Church history and Christian experience prove that many of the noblest and grandest Christians of the world's history were converted before they were fifteen years old.

The greatest work we are privileged to do on earth is that of winning a child for Jesus; for he who wins a child saves a soul plus a life.

Decision Day may be any Sunday, but we suggest Palm Sunday. The day will not work itself, but if much prayer and thought and painstaking effort be put into the planning and working up to Decision Day it may be made a very memorable day in every local church.

Presbyterian Church in Canada

OUR church is completing this year, a five years' campaign which has had various objectives during that period. The objective for this year includes the special study, to which the whole church is called, of Luke's Gospel, and thus to make the year one of expository teaching based on this Gospel. Along with that, there is a call to increased activity in various forms of Missionary and Social Service. The general idea is that the church, through a study of the life of Christ, may catch more of his spirit and be filled with his devotion to the bringing in of the kingdom.

The church schools are being called to take part in this year's campaign, through a special study of the life of Christ as found in Luke, and through an increased interest in the church's missionary and social enterprises.

Presbyterian Church U. S. A.

THE Board of Publication and Sabbath School Work, with its Educational Staff and Field Representatives, is continuing its emphasis upon the Pastor's Communicant Class as the most efficient agency for educational evangelism. Materials of various kinds are prepared to assist pastors in organizing such classes and to provide lesson materials for them. There is no special emphasis on Decision Day in the church school, though it is observed in some Presbyterian schools. The general effort is to permeate the whole educational program with the evangelistic spirit so that the educational process will issue in the acceptance of Jesus as Saviour and Lord and the dedication of a trained and obedient will to his service.

The Reformed Church in the U. S.

THE Program of Evangelism in the Reformed Church includes:

A. The Preparation—January and February.

1. The Working Centers under the Direction of the Pastor and Executive Committee.
   (1) The Catechetical Class.
   (2) The Missionary List.
   (3) The Attendance Plan.
   (4) The Personal Work Class.
2. The Contributing Organizations as Directed by the Corresponding Sub-Committee.
   (1) Sunday School.

a. Its Opening and Closing Services. The General Superintendent and Departmental Superintendents have it in their power to direct the currents of prayer and work of the teachers and pupils through the devotional services.

b. The Adult Class of Men and Women. Locate responsibility for assisting the pastor in the development of the Catechetical Class, the Missionary List, the Attendance Plan, and the Personal Work Class.

The teachers should use every opportunity in teaching the lessons to find and use the evangelistic spirit and truth of the gospel as it appears in the successive lessons and relate them to the specific evangelistic work in hand.

c. The Young People's Division of the Sunday school should hold special meetings of the division, including all its organized classes, with special reference to the Catechetical Class, the Missionary List, the Attendance Plan, the Personal Work Class. Young people can do the best kind of effective work for young people.

Southern Baptist Convention

OUR program for pastors' classes and preparation for church membership is a very simple one. We offer a number of Training Courses especially adapted to such purposes, such as *Training in Church Membership*, by I. J. Van Ness, *Training in the Baptist Spirit*, also by Dr. Van Ness, and *How Baptists Work Together*, by Burrows.

We offer also a little book, *Winning to Christ—a Study in Evangelism.* We do not encourage the use of a special Decision Day. Our evangelistic campaigns distribute themselves pretty evenly throughout the year, practically all of our country churches holding their revivals during the the summer, while the churches in the cities use the winter season. Special efforts have been made from time to time through various denominational headquarters to stress evangelistic efforts. Everyday evangelism, personal evangelism, and evangelism through revival efforts seem to have rooted themselves among our people, and faithful pastors and devoted churches are seeking to carry forward the greatest work in their own way. During the past year our churches received by baptism a little more than 250,000 members.

United Brethren

EDUCATIONAL evangelism is receiving careful and prayerful attention in our denomination. Our richest evangelistic field is the church school. We are anxious to save *the loss* as well as "the lost." The former is done by the educational and nurture process while the latter is done by the rescue method. The sad fact is that in many schools no effort is made to gather the harvest, to reach the children and young people for Christ and the church. In the majority of schools from sixty to seventy per cent of our pupils pass out and are never reached. This is an awful human and spiritual loss. It is this loss that we must stop. We feel that the value of child conversion cannot be over estimated, because it is easier done in childhood; it is more constructive and has greater permanency; it means a whole life for Christ and the church; it is the only method and process that can ever redeem society; above all it is God's plan.

Our department is also working on a correlated program of religious education in the interest of all the children and young people of the whole church. There are so many organizations and so much overlapping and yet many in these groups are unreached. We feel that a program of worship, instruction, recreational and social activities and Christian service adapted to all in the different life groups is becoming a necessity. We also believe it means greater efficiency and better and richer results.

All the foregoing plans may look to some idealistic and impracticable, yet we believe that they are necessary and can be worked out if leaders have a mind to think and work.

Superintendent's Guide
to the
International Sunday School Lessons for January

The following pages 174–177 present in outline, for the ready use of superintendents, the International Sunday School Lessons for January, as these occur in the Closely Graded Series, the Departmental Graded Series and the Improved Uniform Series. Reference to these outlines will show at a glance the lesson topic and theme, scripture passage and biblical references for each grade and department in the church school, under each of the three systems of lessons.

I. The International Closely Graded Lessons

Congregational, Disciples of Christ, Methodist, and Other Denominations

In the outline of the Closely Graded Courses a key letter "D" indicates where the lessons used by the Disciples of Christ differ from the general outline.

Age	Course	TITLES	FIRST WEEK LESSON 14 JANUARY 7	SECOND WEEK LESSON 15 JANUARY 14	THIRD WEEK LESSON 16 JANUARY 21	FOURTH WEEK LESSON 17 JANUARY 28	Departmental Groups Plan 1	Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part II D. Beginners' Quarterly Year I—Part II	THEME: **Love Shown Through Care** TITLE: The Gift of Day and Night. MATERIAL: Gen. 1. 16; Psa. 19. 1, 2; 74. 16; 139. 12; Jer. 31. 35a, b; Eccl. 1. 5; 11. 7; Gen. 15. 5a, b; Job 22. 12; Psa. 8. 3; 104. 19–24.	THEME: **Love Shown Through Care** The Story of Jacob's Ladder: A Night Under the Stars. Gen. 28. 10–22.	THEME: **Love Shown Through Care** Stories 14 and 15 Retold.	THEME: **Love Shown Through Care** The Story of a Shepherd and His Sheep. Luke 15: 3–6; John 10. 2–5; Prov. 27. 23. D. Luke 15. 3–6.	B E G I	B E G I
5	BEGINNERS	The Little Child and the Heavenly Father Part VI D. Beginners' Quarterly Year II—Part IV	LESSON 66 THEME: **Our Heavenly Father's Protection in Nature** TITLE: God's Gift of Snow. MATERIAL: Job 37. 6a; 38. 22; Psa. 147. 16a; Isa. 55. 10.	LESSON 67 THEME: **Our Heavenly Father's Protection in Nature** How God Protects Plants. Gen. 1. 11, 12; 2. 9a; Psa. 65; 9–13.	LESSON 68 THEME: **Our Heavenly Father's Protection in Nature** How God Protects Birds. Psa. 50. 11a; Jer. 8. 7a, b, c; Matt. 10. 29, 31.	LESSON 69 THEME: **God Helping to Protect** David the Shepherd Boy. 1 Sam. 16. 12b; 17. 15, 34–36a; Prov. 12. 10.	N N E R S	N N E R S
6	I	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year I—Part II	LESSON 14 THEME: **God the Protector** TITLE: The Baby Jesus Saved from Danger. MATERIAL: Matt. 2. 13–15; 19–23.	LESSON 15 THEME: **God the Protector** A Father and His Little Son. 1 Cor. 13. 11; Isa. 38. 19; 54. 13; Prov. 22. 6; 13. 1, 22; Gen. 37. 1–3. D. The Story of the Baby Moses. Exod. 2. 1–10.	LESSON 16 THEME: **God the Protector** The Story of the Baby Moses. Exod. 2. 1–10. D. Hiding a Boy King. 2 Kings 11. 1–17.	LESSON 17 THEME: **God the Protector** Review. Lessons 14–16.	P R	P R
7	II	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year II—Part II	THEME: **The Childhood of Jesus** TITLE: The Visit of the Wise Men. MATERIAL: Matt. 2. 1–12.	THEME: **The Childhood of Jesus** The Story of a Journey. Matt. 2. 13–15, 19–23; Luke 2. 39, 40.	THEME: **The Childhood of Jesus** The Boy Jesus Visits Jerusalem. Luke 2. 41–52.	THEME: **Jesus the Helper** Jesus and Four Fishermen. Luke 5. 1–11.	I M A R	I M A R
8	III	Bible Stories for the Sunday School and Home Part II D. Primary Quarterly Year III—Part II	THEME: **The Coming of God's Son to Do His Will** TITLE: Jesus Baptized. MATERIAL: Matt. 3. 13–17; Mark 1. 4–11.	THEME: **Jesus Revealing the Father's Love** Jesus and the Man at the Pool. John 5. 1–14. D. John 5. 1–15.	THEME: **Jesus Revealing the Father's Love** The Story of Ten Lepers. Luke 17. 11–19.	THEME: **Jesus Revealing the Father's Love** A Busy Day at Capernaum. D. A Busy Day in the Life of Jesus. Matt. 8. 14–17; Mark 1. 21–34.	Y	Y
9	IV	Stories from the Olden Time Part II D. Junior Pupil's Book Year I—Part II	THEME: **Stories of Three Patriarchs** TITLE: Ishmael in the Wilderness. MATERIAL: Gen. 16. 1–15; 17. 15–21; 21. 1–20; 25. 8–10. D. MATERIAL: Gen. 16. 1–15; 17. 15–21; 21. 1–21.	THEME: **Stories of Three Patriarchs** Rebekah at the Well. Gen. 24. 1–67. D. Abraham Willing to Offer Isaac Gen. 22. 1–19.	THEME: **Stories of Three Patriarchs** Isaac the Peacemaker. Gen. 26. 12–33. D. Rebekah at the Well. Gen. 24. 1–67.	THEME: **Stories of Three Patriarchs** How Esau Lost His Birthright. Gen. 25. 19–34; 27. 1–40. D. Esau Selling His Birthright. Gen. 25. 27–34; 27. 1–40.	J	J
10	V	Hero Stories Part II D. Junior Pupil's Book Year II—Part II	THEME: **Stories of the Hero of Heroes** TITLE: How John Prepared the Way. MATERIAL: Luke 3. 2–22. D. THEME: **Stories from the Life of the Lord Jesus** TITLE: The Visit of the Wise Men and the Flight into Egypt. MATERIAL: Matt. 2. 1–18.	THEME: **Stories of the Hero of Heroes** Review. Teacher's Theme: The Coming of the Saviour. D. THEME: **Stories from the Life of the Lord Jesus** The Boyhood of Jesus. Matt. 2. 19–23; Luke 2. 40–52; Heb. 4. 14, 15.	THEME: **Stories of the Hero of Heroes** The First Followers of Jesus. John 1. 29–49; 13. 35. D. THEME: **Stories from the Life of the Lord Jesus** How John Prepared the Way. Luke 3. 2–22.	THEME: **Stories of the Hero of Heroes** A Lesson from the Birds and Flowers. Matt. 6. 25–33. D. THEME: **Stories from the Life of the Lord Jesus** Review Lessons 9–16. (The Coming of the Saviour) Malachi 4. 4–6; Isaiah 9. 6, 7; 40; 1–11; Luke 1. 5–80; 2; 1–38; 40–52; 3. 2–22 Matt. 2. 1–33.	U N I O R	U N I O R

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.
Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own.
Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 14 JANUARY 7	SECOND WEEK LESSON 15 JANUARY 14	THIRD WEEK LESSON 16 JANUARY 21	FOURTH WEEK LESSON 17 JANUARY 28	Departmental Groups Plan 1	Plan 2
11	VI	Kingdom Stories Part II D. Junior Pupil's Book Year III. Part II	THEME: Stories of the Kingdoms of Israel and Judah TITLE: Solomon's Wise Choice. MATERIAL: 1 Kings 3. 4–15. D. THEME: The United Kingdom TITLE: Solomon's Wise Choice. MATERIAL: 1 Kings 3. 1–15; Prov. 1. 1; 8. 1–36.	THEME: Stories of the Kingdoms of Israel and Judah Solomon Builds the Temple. 1 Kings 5. 1 to 6. 14. D. THEME: The United Kingdom Solomon Builds the Temple. 1 Kings 5. 1 to 6. 14.	THEME: Stories of the Kingdoms of Israel and Judah The Temple Dedicated. 1 Kings 7. 51 to 8. 66. D. THEME: The United Kingdom The Temple Dedicated. 1 Kings 7. 51 to 8. 66.	THEME: Stories of the Kingdoms of Israel and Judah The Visit of the Queen of Sheba. 1 Kings 9. 26 to 10. 29. D. THEME: The United Kingdom The Visit of the Queen of Sheba. 1 Kings 9. 26 to 10. 29.	JUNIOR	JUNIOR
12	VII	Gospel Stories Part II D. Study of Book of Mark Junior-Intermediate Part II	THEME: The Gospel According to Mark TITLE: On the Way to Cæsarea Philippi MATERIAL: Mark 8. 1 to 9. 1. D. THEME: The Gospel by Mark TITLE: On the Way to Cæsarea Philippi MATERIAL: Mark 8. 1 to 9. 1.	THEME: The Gospel According to Mark The Transfiguration. Mark 9. 2–29. D. THEME: The Gospel by Mark The Transfiguration. Mark 9. 2–29.	THEME: The Gospel According to Mark Humility and Ambition. Mark 9. 30 to 10. 12, 35–52. D. THEME: The Gospel by Mark Helping and Hindering Others. (Temperance Lesson.) Mark 9. 30; 10. 12; 10. 35–52.	THEME: The Gospel According to Mark The Rich Young Man. Mark 10. 13–34. D. THEME: The Gospel by Mark The Rich Young Man. Mark 10. 13–34.		
13	VIII	Leaders of Israel Part II D. Intermediate Quarterly Year II. Part II	THEME: Leaders of Israel TITLE: Ruth, the Moabite Who Chose a New Home. MATERIAL: The Book of Ruth. D. THEME: Biographical Studies of the Old Testament TITLE: Samuel, the Man of God. MATERIAL: 1 Sam. 1. 9–18; 21–28; 2. 1, 9–11, 18, 19; 3. 1–21; 7. 3–17; 8. 4–22; 12. 22–24.	THEME: Leaders of Israel Saul, the King Who Did Not Govern Himself. 1 Sam., chap. 9. 10. 1–16; chap. 11. 13; 15. 10–31; chap. 31. D. THEME: Biographical Studies of the Old Testament Saul, the Leader Who Lost His Chance. 1 Sam. chaps. 9–11; 13. 1–15; chap. 15.	THEME: Leaders of Israel David, the Boy Who Was True to His Trust. 1 Sam., chaps. 16, 17, 18. D. THEME: Biographical Studies of the Old Testament David, the Heroic Shepherd Boy. 1 Sam. 16. 1–23; 18. 1–16.	THEME: Leaders of Israel Jonathan, the Prince Who Was Loyal to His Friend. 1 Sam. 14. 1–23; 18. 1–4; 19. 1–10; chap. 20; 23. 15–18; 2 Sam. 1. 17–27; 9. 1–13. D. THEME: Biographical Studies of the Old Testament David, the Noble Fugitive. 1 Sam. 22. 1, 2; 24. 1–22; 26. 1–25; 30. 1–31.		INTERMEDIATE
14	IX	Christian Leaders Part II D. Intermediate Quarterly Year III. Part II	THEME: Paul, the Missionary TITLE: The Roman Empire and Christianity. MATERIAL: Luke 2. 1–4; Acts 18. 12–17; 20. 13–15; 22. 25–29; Rom. 15. 25–29; 1 Tim. 6. 13–16. D. THEME: Companions of Jesus TITLE: John the Apostle, His Early Life. MATERIAL: Matt. 4. 18–22; Mark 1. 16–20; Luke 5. 1–11.	THEME: Paul, the Missionary Paul's Boyhood Home. Acts 17. 28; 21. 37–39; 22. 25–29; 1 Cor. 9. 24–27; Eph. 6. 14–17; Phil. 3. 5. D. THEME: Companions of Jesus John, the Beloved Disciple. John 1. 35–51; Mark 1. 16–20; Mark 3. 17; Luke 9. 49–56; John 13. 23; Luke 8. 49–56; Matt. 17. 1; Mark 13. 3; Matt. 26. 37.	THEME: Paul, the Missionary Paul's Early Life. Deut. 6. 4–9; Psa. 78. 5–7; Acts 18. 1–3; 20. 34; 22. 3. 28; 23. 6; Gal. 1. 14; 2 Tim. 1. 5; 3. 15–17. D. THEME: Companions of Jesus John, the Apostolic Writer. John 20. 30, 31; 1 John 1. 1–4; Rev. 1. 1–3, 19, 20.	THEME: Paul, the Missionary The New Life. Acts 8. 1–3; 9. 1–22; 22. 1–16; 28. 9–19; 2 Cor. 5. 17; 1 Tim. 1. 14–16. D. THEME: Companions of Jesus Matthew. Matt. 10. 2–4; Luke 5. 27–32.	INTERMEDIATE	
15	X	The Life of Christ Part II D. Senior Quarterly Year I. Part II	THEME: Jesus in the Midst of Popularity TITLE: Jesus Forming a Band of Comrades. MATERIAL: Luke 6. 12–49. D. TITLE: Jesus Warning and Encouraging. MATERIAL: Matt. 7. 13–23.	THEME: Jesus in the Midst of Popularity Jesus Restoring to Health. Luke 7. 1–17. D. Jesus Restoring to Health and Life. Luke 7. 1–17.	THEME: Jesus in the Midst of Popularity Jesus Answering John the Baptist. Luke 7. 18–35.	THEME: Jesus in the Midst of Popularity Jesus Answering the Pharisees. Luke 7. 36–50; Mark 3. 20–35. D. Jesus Rebuking Simon the Pharisee. Luke 7. 36–50; Mark 3. 20–30.		
16	XI	Christian Living Part II D. Senior Quarterly Year II. Part II	THEME: Problems of Christian Living TITLE: Exacting Standards of Life. MATERIAL: Matt. 20. 20–23; 5. 13–16; 20. 24–28; 5. 48; 7. 13, 14; 10. 34–39; 19. 16–22; Luke 14. 25–33. D. THEME: Special Problems of Christian Living TITLE: Exacting Standards of Life. MATERIAL: Matt. 16. 24–27; 1 Pet. 2. 21; Col. 3. 17.	THEME: Problems of Christian Living The Lower or the Highest Good. Matt. 13. 44–48; 1 Cor. 12. 31; Heb. 11. 24–27; 1 Pet. 2. 1–10; Rev. 3. 14–22. D. THEME: Special Problems of Christian Living The Lower or the Highest Life. Matt. 6. 19–34.	THEME: Problems of Christian Living The Law of Self-Denial. Matt. 8. 20; John 10. 17, 18; Phil. 3. 1–7; Mark 8. 1–9; John 2. 1–11; Luke 10. 38–42; Phil. 3. 8–14; Eph. 3. 14–19; John 10. 10; 2 Tim. 4. 6–8. D. THEME: Special Problems of Christian Living The Law of Self-Denial. Matt. 16. 24–26; Rom. 6. 6; 3; 8. 5–8, 13; Gal. 5. 16–21; 1 Cor. 6. 12–20; 8. 1–13; 10. 23–31.	THEME: Problems of Christian Living Personal Temptations. Matt. 4. 1–11, 10–28; James 1. 12–18; Rom. 7. 14–25; 8. 1–4; Gal. 6. 7–10; Luke 22. 31, 32. D. THEME: Special Problems of Christian Living Personal Temptations: Their Origin and Nature. 1 Pet. 5. 8, 9; Matt. 4. 1–11; Jas. 1. 12–18; Rom. 7. 13–19, 23; 1 Cor. 15. 33; 2 Cor. 6. 14; Eph. 5. 11.		SENIOR
17	XII	The World: A Field for Christian Service Part II D. Senior Quarterly Year III. Part II	THEME: The World: A Field for Christian Service TITLE: (Boys) Opportunities for Service in Public Life. MATERIAL: 1 Sam. 12. 1–5; 1 Kings 3. 4–10. TITLE: (Girls) Women in the Home. MATERIAL: Prov. 19. 14; Luke 10. 38–42; Prov. 31. 10–31; Exod. 2. 1–10, etc. D. TITLE: (Girls) Homemaking and Motherhood. MATERIAL: Exod. 2. 1–10; 1 Sam. 1; 2. 1–10; Luke 1. 46–55.	THEME: The World: A Field for Christian Service Working for the Physical and Social Welfare of Others. Job 29; Matt. 25. 31–46; Luke 4. 16–21; 10. 25–37.	THEME: The World: A Field for Christian Service (Boys) Opportunities for Service in the Christian Ministry. Isa. 6. 8; Luke 10. 1, 2; Rom. 10. 13–15; 1 Tim. 3. 1–7; 2 Tim. 4. 2. (Girls) Women in Christian Work. Luke 8. 1–3; Acts 9. 36, 37, 39; 16. 13–15, etc. D. (Boys) Opportunity for Service in Ministry. Isa. 6. 8; Luke 10. 1, 2; Rom. 10. 13–15; 1 Tim. 3. 1–7; 2 Tim. 4. 2. (Girls) Christian Workers and Pastors' Assistants.	THEME: The World: A Field for Christian Service Teachers of the Christian Religion. Deut. 6. 4–9; Ezra 7. 10; Neh. 8. 1–3; Acts 8. 26–40.	SENIOR	

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 14 JANUARY 7	SECOND WEEK LESSON 15 JANUARY 14	THIRD WEEK LESSON 16 JANUARY 21	FOURTH WEEK LESSON 17 JANUARY 28	Departmental Groups Plan 1	Plan 2
18	XIII	The History and Literature of the Hebrew People Part II D. Young People's Quarterly Year I. Part II	THEME: **The Rise of the Hebrew Nation** TITLE: Disputed Possessions. MATERIAL: Judg. 2. 11 to 16. 31. Study Judg., chap. 4. 6 to 8. D. THEME: **The Hebrew Monarchy and Kingdom of Israel** TITLE: Conflict Between Right and Might. MATERIAL: 1 Sam., chaps. 13–31.	THEME: **The Rise of the Hebrew Nation** The Song of Deborah: An Early War Song. Judg., chap. 5. D. THEME: **The Hebrew Monarchy and Kingdom of Israel** Union of Right and Might—David's Success. 2 Sam., chap. 2; 1 Kings 2. 11.	THEME: **The Rise of the Hebrew Nation** Religious and Civic Leadership. 1 Sam., chaps. 1 to 7. Study 1 Sam., chaps. 3, 4, 7. D. THEME: **The Hebrew Monarchy and Kingdom of Israel** Organizing a Material Government. 1 Kings 2. 12 to 4. 34.	THEME: **The Rise of the Hebrew Nation** Demand for and Choice of a King. 1 Sam., chaps. 8 o 14. Study 1 Sam., chaps. 9, 10, 12. D. THEME: **The Hebrew Monarchy and Kingdom of Israel** The Temple and Temple Worship. 1 Kings 5. 1 to 9. 9.		YOUNG
19	XIV	The History of New Testament Times Part II D. Young People's Quarterly Year II. Part II	THEME: **Christianity Established Among the Gentiles** TITLE: The World-Wide Mission of Christianity. MATERIAL: Read Matt. 28. 16–20; Rom. 13. 8; 14. 17; etc. D. TITLE: Gospel to the Gentiles. MATERIAL: Acts 13. 1–49.	THEME: **Christianity Established Among the Gentiles** The Gospel to the Gentiles. Acts 13. 1–12; 13. 44–49; 14. 27. D. The Council at Jerusalem. Acts. 15. 1–29.	THEME: **Christianity Established Among the Gentiles** The Gospel Carried into Europe. Acts 15. 36 to 18. 17.	THEME: **The Conflict with Judaism and Paganism** Counsel to Christians Under Trial. 1 and 2 Thess.	SENIOR	PEOPLE
20	XV	The Bible and Social Living Part II D. Young People's Quarterly Year III. Part II	THEME: **The Industrial Order** TITLE: Young People at Work. MATERIAL: Zech. 8. 1–8; Matt. 18. 1–6. D. THEME: **The State** TITLE: The Necessity of Law and Order. MATERIAL: Exod. 20. 1–17; Rom. 13. 1–10; 1 Pet. 2. 13–17.	THEME: **The Industrial Order** The Work of Women. Prov. 31. 10–31; Isa. 3. 16; 4. 1; 32. 9–12; Amos 4. 1–3. D. THEME: **The State** The Rule of the People. Psa. 8; Heb. 2. 5–13; 1 Sam. 14. 24–30; 43–46; 1 Kings 12. 16–20.	THEME: **The Industrial Order** Protecting the Worker. Eccl. 12. 1–8. D. THEME: **The State** The Rights and Duties of Citizenship. Matt. 22. 15–22; Acts 2. 1–3; 16. 35–40; 22. 25–30; Rom. 13. 5–7; Matt. 17. 24–27.	THEME: **The Industrial Order** The Living Wage. Deut. 23. 4; Prov. 30. 8, 9; Eccl. 5. 13; Matt., chap. 20; 1 Cor. 9. 10; 2 Tim. 2. 6. D. THEME: **The State** The State Promoting Progress. Exod. 13. 13–27; Neh. 1. 1–4; 2. 9, 10, 17–20; 3. 28–32; 4. 1–6; chap. 5; 13. 15–22; Jer. 34. 8–10.		
ADULT		Special courses for parents and elective courses on special topics.					Adult	

II. International Departmental Graded Courses

This chart covers the lessons for January in the Departmental Graded Course published and used by a group of denominations including the

Presbyterian and Reformed Churches in the United States and Canada

Course	FIRST WEEK LESSON 1 JANUARY 7	SECOND WEEK LESSON 2 JANUARY 14	THIRD WEEK LESSON 3 JANUARY 21	FOURTH WEEK 4 LESSON JANUARY 28
Beginners Ages 4–5	THEME: **Love Shown Through Care** The Gift of Day and Night. STORY MATERIAL: Gen. 1. 1–5, 14–18; Psa. 19. 1, 2; 74. 16; 139. 12; Jer. 31. 35a, b; Eccles. 1. 5; 11. 7; Gen. 15. 5a, b; Job 22. 12; Psa. 8. 3; 104. 19, 20a, 23.	THEME: **Love Shown Through Care** The Story of Jacob's Ladder. STORY MATERIAL: Gen. 28. 10–22.	THEME: **Love Shown Through Care** The Story of a Shepherd and His Sheep. STORY MATERIAL: Luke 15. 3–6; John 10. 2–5, 14; Prov. 27. 23.	THEME: **Love Shown Through Care** The Story of the Good Samaritan. STORY MATERIAL: Luke 10. 30–35.
Primary Ages 6–7–8	THEME: **The Coming of God's Son to Do His Will** (Continued) Jesus Baptized. LESSON MATERIAL: Matt. 3. 13–17; Mark 1. 4–11.	THEME: **Jesus Revealing the Father's Love** Jesus and the Man at the Pool. LESSON MATERIAL: John 5. 1–14.	THEME: **Jesus Revealing the Father's Love** The Story of the Ten Lepers. LESSON MATERIAL: Luke 17. 11–19.	THEME: **Jesus Revealing the Father's Love** A Busy Day at Capernaum. LESSON MATERIAL: Matt. 8. 14–17; Mark 1. 21–34.
Junior Ages 9–10–11	THEME: **The United Kingdom: The First Three Kings of Israel** (Continued) Solomon Builds the Temple. TEACHING MATERIAL: 1 Kings 5. 1 to 6. 14. PUPIL'S READING: 1 Kings 5. 1–12; 6. 11–14.	THEME: **The United Kingdom: The First Three Kings of Israel** (Continued) The Temple Dedicated. TEACHING MATERIAL: 1 Kings 7. 51 to 8. 66. PUPIL'S READING: 1 Kings 7. 51 to 8. 11.	THEME: **The United Kingdom: The First Three Kings of Israel** (Continued) The Visit of the Queen of Sheba. TEACHING MATERIAL: 1 Kings 9. 26 to 10. 29. PUPIL'S READING: 1 Kings 10. 1–23.	THEME: **The United Kingdom: The First Three Kings of Israel** (Continued) Why the Kingdom was Divided. TEACHING MATERIAL: 1 Kings, chap. 11. PUPIL'S READING: 1 Kings 11. 4–13, 26–31.
Intermediate Ages 12–13–14	THEME: **The Christian Faith and Practical Christian Living** (Continued) (Six months' Lessons in preparation for Church Membership.) My Body.	THEME: **The Christian Faith and Practical Christian Living** (Continued) (Six months' lessons in preparation for Church Membership.) My Mind.	THEME: **The Christian Faith and Practical Christian Living** (Continued) (Six months' lessons in preparation for Church Membership.) The Things I Want (The Desires).	THEME: **The Christian Faith and Practical Christian Living** (Continued) (Six months' lessons in preparation for Church Membership.) The Commander Within (The Will).
Senior Ages 15–16–17	THEME: **Special Problems of Christian Living** Exacting Standards of Life. LESSON MATERIAL: Matt. 5. 43–48; Heb. 6. 1–3; 1 Peter 2. 20–23; Eph. 4. 11–13.	THEME: **Special Problems of Christian Living** The Lower or the Highest Good. LESSON MATERIAL: Gen. 39. 2–6; Psa. 112. 1–3; Matt. 6. 33; 1 Tim. 4. 8; 6. 6; Phil. 4. 10–13.	THEME: **Special Problems of Christian Living** Personal Temptations. I. LESSON MATERIAL: Rom. 7. 14–25; James 1. 12–18; Matt. 4. 1–11; 1 Cor. 10. 12, 13.	THEME: **Special Problems of Christian Living** Personal Temptations, II. LESSON MATERIAL: Prov. 1. 10–19; Num. 22. 1–6, 18, 19, 21–35; 2 Pet. 2. 15, 16; Acts 8. 14–24; Gal. 2. 11–14; 1 Cor. 15. 33.

III. The International Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 1 JANUARY 7 Jesus Healing on the Sabbath	SECOND WEEK. LESSON 2 JANUARY 14 Jesus Teaching Humility	THIRD WEEK. LESSON 3 JANUARY 21 The Prodigal Son	FOURTH WEEK. LESSON 4 JANUARY 28 The Rich Man and Lazarus
6 7 8	PRIMARY	Jesus	TOPIC: Jesus Doing Good. MATERIAL: Luke 13. 10–17.	The Story of a Great Dinner. MATERIAL: Luke 14. 7–14.	A Father's Love. MATERIAL: Luke 15. 11-24.	A Story of a Rich Man and a Beggar. MATERIAL: Luke 16. 19–22.
9 10 11	JUNIOR	the	TOPIC: Jesus Healing a Helpless Woman. MATERIAL: Luke 13. 10–17.	Jesus Teaching Courtesy. MATERIAL: Luke 14. 7–14.	A Picture of the Heavenly Father's Love. MATERIAL: Luke 15. 11–24.	The Poor Rich Man and the Rich Poor Man. MATERIAL: Luke 16. 19–31.
12 to 17	INTERMEDIATE AND SENIOR	World's Saviour:	TOPIC: Right Uses of the Lord's Day. MATERIAL: Luke 13.	"Others." MATERIAL: Luke 14.	The Reach and Power of Our Father's Love. MATERIAL: Luke 15.	Penalties of selfishness. MATERIAL: Luke 16.
	YOUNG PEOPLE AND ADULTS	Studies in Luke	TOPIC: Right Uses of the Lord's Day. MATERIAL: Luke 13.	The Spirit of Christian-Service. MATERIAL: Luke 14.	How to Treat Sinners. MATERIAL: Luke 15.	Right Uses of Wealth. MATERIAL: Luke 16.

Note: If these schedules are helpful to you, please send word to that effect to THE CHURCH SCHOOL, 150 Fifth Avenue, New York, N. Y.

The Way We Grade and the Results

By H. V. Mather

CONSIDERABLE controversy has arisen, and much difference of opinion has been expressed on the question of proper grading in the modern church school. There are still many who argue that the intermediates, seniors and young people can do their best work when grouped for the worship period; and there are even more who hold that there should be a four-year course in the Junior Department.

To any person who has really made a study of youthhood, there can be but one answer to the plea that young people should be divided into three groups, and that each group should include three years of study. It is the most natural plan. But worthy of more careful consideration is the contention of a goodly number of conscientious workers, that boys and girls should remain in the Junior Department for four years, and that the child does not reach the period of adolescence until near the close of, or after, his twelfth year.

These people construct their argument on a basis which, to them, is perfectly sound—their own observation and experience as junior workers. In the majority of cases, perhaps, they have not had the opportunity of seeing an Intermediate Department, carefully graded and supervised, in operation; but, instead, have seen their thirteen-year-olds drop out of the church school in large numbers as soon as they have graduated from the Junior Department.

It is doubtless true that the average boy or girl, trained in the Junior Department for three years, and accustomed to junior methods, will submit without serious objection to a fourth year under the same conditions. Because of the habits formed and the associations developed, many will welcome the opportunity to remain. But is it fair to the child to hold him another year in those surroundings, if he should be advanced?

I have in mind a Junior Department which is one of the finest to be found anywhere. Its superintendent is unusually efficient. Her Junior Department is her life. In the month of October, 1921, the plan of grading was changed, the fourth year pupils being placed in the Intermediate Department, and the junior course being reduced to three years. The results have been very apparent. Within a very few months the reports of the junior superintendent showed an enrollment almost equal to the number in the department when four years of work were included. The expressional work and home work have been done better than ever before.

And what has been the result with the fourth year pupils, who became first year Intermediates? While in previous years, large numbers have dropped out of the school during the first few weeks of the new year, the intermediate superintendent reports a department which is continually growing; where interest is keen; where social life is developing; and where the pupils who, in the Junior Department, were under the leadership of teachers and superintendent, are now assuming the leadership in all of the activities of the department.

But the final test of the work done in any department is: does the knowledge imparted in the classes create right attitudes in the pupils, which attitudes work out in everyday conduct and living? The ultimate aim of the work of the church school is to bring every member into a vital, personal acknowledgment of and relationship to God as Saviour and Friend. At Easter time, 1921, when the older system of grading was in use, a smaller number of boys and girls united with the church at the time of ingathering than at Easter time, 1922, after the new grading had been in operation for a period of six and one half months. Not only have results in this line already proved the advantage of the new plan over the old; but now the Intermediate Department will have two and one half years for nurture of the new Christians, whereas, under the old system, the Junior Department would have but five and one half months, three months of which time would be in the summer season.

Not only is there a marked increase in accessions to the church among the boys and girls. At the same time that the change in grading went into effect in the Junior Department, the entire school was regraded, according to the present-day recommendation, as follows:

Cradle Roll.....Under 4
Beginners Department.....4, 5
Primary Department.....6, 7, 8
Junior Department.....9, 10, 11
Intermediate Department.....12, 13, 14
Senior Department.....15, 16, 17
Young People's Department....18 to 24
Adult Department.....Over 24

Each group has been found to be more congenial, and, on the whole, is doing better work than under the old plan, when those between the ages of thirteen and seventeen met together, the Young People's Department included those from seventeen to thirty-five, and there was more or less overlapping between the Young People's Department and the Adult Department. Of course, age alone does not govern in the grading. Mental ability, associations and grade in public school are also considered.

The accompanying chart shows the number of accessions to the church from all departments of the school with which I am familiar. In the first column appear the number of accessions on Easter Sunday, 1921, and in the second column, those received on Easter Sunday, 1922. The chart does not show accessions during the year, which have been quite numerous, for

(Continued on page 189)

Introducing Cyrus Hamlin to Our School[1]

By Marion F. Lansing

EACH year in our church school we take one of the famous missionary heroes and try to get acquainted with him. Last year it was John G. Paton, this year Cyrus Hamlin. We were introduced to him by a class of fourteen-year-old boys who presented the dramatic episode from his autobiography in which he appears as *The Missionary Baker.*

The episode as told in his book is in itself dramatic, but it had to be considerably amplified by the missionary superintendent before it was self-explanatory for those who had not read the entire chapter. The missionary superintendent told the story to a class of boys of intermediate grade, a class so lively, by the way, that it has been found wise to have them adjourn from the crowded assembly room to the choir loft for their lesson period. Copies of the play were then given to the teacher with the understanding that while the main parts must stay approximately as indicated, it could be rewritten wherever the members of the class thought it could be improved, and that the number of servants, orderlies, etc., could be fitted to their numbers. It was more or less modified in the process of preparation. A baker in white cap and coat was added who carried the bread to and from the stage with an air of importance and realism which quite captivated the children.

The parts were chosen on the Sunday on which the story was told to the class, after the class had voted to undertake it. On a second Sunday they were read over in informal rehearsal. On the third Sunday there was a half-hour rehearsal before church on the platform of the assembly room where it was to be given, and the scene was presented at the opening exercises of the school (Junior, Intermediate and Senior Departments) on the third Sunday after the idea was entertained. The three leading characters had at their own suggestion come to the neighboring home of the missionary superintendent and gone through it earlier in the week. This will show just how much or how little time was needed for rehearsal.

The boys entered into it with the enthusiasm of youngsters of that age when "giving a play" is a joyful undertaking, unmarred by too much self-consciousness or sense of responsibility. They assured us that they could take the parts of British officers and orderlies if they could wear their Boy Scout suits, which with guns and staffs which they produced for the occasion gave them quite a military appearance, and against which the simplicity of Dr. Hamlin's citizen's clothes stood out in the desired contrast. The costume of the Turkish gentleman and the cap of the baker we supplied; all the rest of the properties we left to the boys' ingenuity to devise and provide. Older members of the audience were much entertained by the serious and business-like way in which they signed the contract and sealed and stamped it, consuming a couple of minutes with no nervous sense of a waiting audience. They really did the scene very well, and it was so evident to all who watched that they themselves were thoroughly enjoying every minute of the performance that it would have been a hard-hearted audience who failed to enjoy it with them. Teachers told how, during the lesson period, children would say over the two-key sentences of the climax, "The laws of war cannot be changed," as said by the British officer, with Hamlin's quiet response, "The laws of God cannot be changed," showing that the point had really "gotten over" to them.

Multigraphed programs with a summary of Hamlin's life were given out that day (shown in the insert), and thus our year's study was well launched. The response of the school was the best we have ever had. Other classes in the school inquired when they could give a missionary play, the girls of the same age in particular urging that a Hamlin play be given by them at once. Indeed, we are considering a "Mrs. Hamlin's" play. The missionary superintendent had put on the church calendar an appeal for the loan of copies of Hamlin's *My Life and Times* which might be owned by older members of the congregation. Six copies were offered at once. These have been loaned to classes with special passages marked for the teacher to tell or the boys or girls to read. A high-school senior who must write a biographical book review was so interested by the play that she borrowed a copy for her composition, and has told all her associates that she would not believe any biography could be so thrilling. So by this simple play, and by a following up of the interest created by it, Cyrus Hamlin has become to our school not only a familiar name but a real personality.

CYRUS HAMLIN

Pioneer Missionary to Turkey, 1839-1873
Founder of Robert College, Constantinople

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CYRUS HAMLIN was a Maine boy, a farmer's son. His father died when he was a baby, leaving his mother with four children to bring up. He worked on the farm; at sixteen he went to Portland to learn the trade of silversmith; at seventeen he joined the church. A deacon asked him if he had ever thought of being a minister. He replied that the expense was too great. The church voted a thousand dollars for his education. He went to Bowdoin College, and there decided to go into foreign service.

"I then resolved," he writes, "that I would never lay up any money. I would try to square up my accounts every year and there should be nothing over. I would sacrifice all my ambitions and would give myself to just those things that my work seemed to call for. I have kept these vows."

Hamlin was married and went out to Turkey in 1839.

—

Dr. Hamlin had always shown great mechanical skill. In college he built, simply from pictures and descriptions, the first steam engine ever made in the state of Maine. The workshops which he set up in his schools were the marvel of officials and peasants alike. His bakery, started to give work to his Armenian students, proved of great service in the Crimean War. It was to the hospitals for which he furnished bread that Florence Nightingale came in a few weeks for her first nursing.

The Missionary Baker

(An Episode from Cyrus Hamlin's *My Life and Times*)

Time: During the Crimean War.

Characters:

Dr. Cyrus Hamlin.
Dr. Mapleton, a British Officer.
First Orderly.
Second Orderly.
A Turkish Storekeeper.
Servants.
Prologue Speaker.

Prologue Speaker: Dr. Cyrus Hamlin, a pioneer missionary to Turkey seventy-five years ago, opened a bakery in connection with his school, so that Armenian students could have work and support themselves. Turks and Armenians bought this bread gladly, trading with Dr. Hamlin when they would not trade with each other; and many people were saved from starvation by this bakery. During the Crimean War the British army encamped near the mission station. We will present scenes showing Dr. Hamlin in his dealings with the British; first, Dr. Hamlin in his office.

SCENE I

(*Dr. Hamlin seated at desk, Turkish storekeeper at entrance.*)

Turkish Storekeeper: Good morning, Dr. Hamlin. I am calling for my morning supply of fifty loaves of bread. (*Enters in response to welcoming gesture from Hamlin. Seats himself.*)

Hamlin: Good morning. And how goes your business?

Turk: Finely. The British soldiers are

[1]Copyright, 1922, by Marion F. Lansing.

flocking to my store to buy your bread and my sweets.

(*Enter British Orderly.*)

Orderly: Is this Mr. Hamlin, the baker?

Hamlin: Some call me so. I am Dr. Hamlin, an American missionary.

Orderly: Dr. Mapleton desires your presence at the British military hospital.

Hamlin: Who is Dr. Mapleton?

Orderly: (*showing surprise*) Lord Raglan's chief physician, and the head of the hospital.

Hamlin: You are under some mistake. I have nothing to do with Dr. Mapleton, nor he with me.

Orderly. He summons you.

Hamlin: I am an American citizen, not under British orders, but if he desires to speak with me, I will call on him.

Orderly: (*respectfully*) I will deliver your message, sir. (*Exit Orderly*)

Hamlin: What can the British doctor want with me?

Turk: Probably bread, sir. The British soldiers walk miles for it to my shop.

Hamlin: But I am not seeking to sell bread in that way. I do it only to help my poor Armenian students, who cannot get other work because of their faith.

Turk: Yet you sell to me, a Turk.

Hamlin: I sell to all who need, whether Turk or Armenian or British, and Dr. Mapleton may be in need of some help. I will go to see him. (*Both exit*)

Prologue Speaker: The next scene is in Dr. Mapleton's Office.

SCENE II

(*Dr. Mapleton, seated; Orderly standing at attention*)

Mapleton: (*picking up loaf of bread from basket on his desk*) Where is that baker I sent you to get?

Orderly: (*saluting*) He said that he would call on you, sir.

Mapleton: Call on me! A baker call on me, when I ordered him to come. That is good!

(*Enter Second Orderly. Followed by Dr. Hamlin.*)

Second Orderly: (*saluting*) Dr. Hamlin, sir.

Mapleton: (*not rising, only glancing at him*) Are you Hamlin, the baker?

Hamlin: (*with a smile*) I am the Rev. Dr. Hamlin, an American missionary.

Mapleton: That is just about as correct as anything I get in this country. I send for a baker and get a missionary. I am not a heathen that I should need a missionary!

Hamlin: (*seating himself near desk and picking up loaf of bread*) I presume that bread is what you want, and you don't care whether it comes from a heathen or a missionary.

Mapleton: Exactly so.

Hamlin: This bread is made in a small bakery that I started in connection with my school. My Armenian boys had to do something to pay their way, and I set up this business to teach them a trade. We sell our bread at a small profit and—

Mapleton: Oh! that's very interesting, but I wish to know if you can furnish our hospital bread.

Hamlin: (*with quiet dignity*) I can if you will pay for it.

Mapleton: Why, of course we shall pay for it. But I want you to state your terms. (*Aside*) And they'll be high, I'll warrant!

Hamlin: We are selling it to the storekeepers in quantity at five piastres a loaf. I can furnish it to you at the same price.

Mapleton: (*impatiently*) How do I know what a piastre is? Will you have the goodness to state your price in English money!

Hamlin: If you will give me pencil and paper, I will figure it out and write it down for you. (*Orderly hands him both. Hamlin figures a moment, then passes slip to Mapleton.*)

Mapleton: (*after carefully examining it*) Do you mean to say, sir, that you can furnish bread at this price? It is just half what we are paying for bread that our invalids in the hospital will not touch, and even the well soldiers can hardly eat.

Hamlin: I was telling you, sir, that this bakery is run only to give a fair surplus for my Armenian boys. We are not seeking to get rich by profiteering.

Mapleton: Well, well, let us have a contract at once before you change your mind. Truly this is marvelous—a man who does not seek to make money from an army.

(*Orderly produces paper from the table, hands it to Mapleton, who writes a few words and hands it to Hamlin. He reads it slowly.*)

Hamlin: The sentence, "to deliver every morning between the hours of eight and ten" must have the clause inserted, "except Sunday." The bread can all be delivered Saturday evening, say, at sunset.

Mapleton: The laws of war do not regard Sunday. I cannot change a syllable in that form of contract.

Hamlin: (*rising*) Very well, sir; then I will not furnish the bread. I have not sought the business.

Mapleton: I tell you, the laws of war cannot be changed.

Hamlin: Nor can the laws of God be changed. I bid you good day, sir. (*Starts to go.*)

Mapleton: Here! ——— the chief purveyor is a good Scotch Christian. He will arrange with you for that. (*Hamlin returns, seats himself. Mapleton writes the words into the contract, murmuring, as he does it, "except Sunday." The contract is stamped, sealed, and delivered to Dr. Hamlin.*)

Hamlin: (*rising*) I thank you, sir, for this order, which will be of great benefit to my students, and I trust the bread will be satisfactory and help your wounded soldiers to recovery.

Mapleton: And I—I thank you, Dr. Hamlin. Nothing personal, you know, in anything I may have said.

Hamlin: Certainly not. Good day, sir. (*Exit Hamlin and both orderlies.*)

Mapleton: Well, I will say that man is as good a Christian as he is a baker. And that is saying a good deal. The laws of war cannot be changed, said I. The laws of God cannot be changed, said he! If that is the kind of American that comes out here a missionary, I wish there were more of them.

(*Exit Mapleton, orderly appearing at door to stand at salute.*)

Passing On or Passing It On

OF course you have read the story of the Good Samaritan. You remember that a man was going from Jerusalem to Jericho when the thieves robbed him and left him by the roadside to die. Three people came along the road and saw him. Two of them "passed by on the other side." One of them, the Good Samaritan, came and helped him.

I think the poor man must have been very grateful to the Good Samaritan. All his life he must surely have tried to pass on to others the kindness which had been shown to him. Doubtless he was never one of those who "passed by on the other side," whenever there was a chance to help some one. We have all been helped by our parents, our teachers and our friends. Many, many good times and good things have come to us because of the kindness of others. We in turn have an opportunity to pass these things on to others. I remember reading a story about Mark Guy Pearse, a famous minister. He was traveling somewhere by steamer, and spent all of his money for his ticket, thinking that it also included his lunch. When the dinner bell sounded he went to the dining room and ate a hearty meal. The steward walked up to him and asked him to pay his bill. He said he had no money and they told him he must leave his baggage behind and give his name and address. But when the man heard his name his face changed. "Shake hands," he said. "I will pay the bill myself for the sake of what your father did for my mother years ago when she was in great trouble." When the boy told the story at home his father said: "My lad, I passed on the kindness to him and now he has passed it on to you. Mind as you grow up to pass it on to others."

"Have you had a kindness shown?
Pass it on;
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in heav'n the deed appears—
Pass it on."

Frederick Hall.

Preparation for Church Membership

The following textbooks and pamphlets are issued by the various publishing houses as noted and will be of help to those who are looking for material of this kind

The Abingdon Press

New York Cincinnati

The Baptism of Children, by William J. May. In this thoughtful discussion of the baptism of children the author gives; first, his reasons for baptism; then, second, the blessings of baptism; then, third, the responsibilities of baptism; and finally, he presents our helpers in baptism. It is a discussion based upon a sane interpretation of the Holy Scriptures, and is especially instructive to parents and others who have the responsibility of children with reference to their spiritual nurture and their upbringing in the life and service of the Church of God. Price, paper, net, 25 cents; cloth, net, 40 cents.

When We Join the Church, by Archie L. Ryan in collaboration with George Herbert Betts. A cloth-bound, illustrated book of 116 pages, ten chapters and supplementary material. It is especially intended as a study text to be put into the hands of the young people themselves. Eight of the ten chapters have no denominational implications, but would be equally applicable to most, if not all, evangelical churches. The last two chapters deal directly with the history, organization, and achievements of the Methodist Episcopal Church. Price, 75 cents; by mail, 80 cents.

American Baptist Publication Society

Philadelphia, Pa.

Foundation Stones, Dr. C. A. Fulton. Per hundred, $2.

A Short Catechism on Christian Teaching. 5 cents.

The Way of Salvation. 5 cents.

Convert Culture, Rev. G. S. Abbott, D.D. 5 cents.

Conversations on the Christian Life. Per hundred, $2. This tract has been prepared by Gage, Sanborn, and Neel, three very efficient pastors, members of Evangelistic Committee of Chicago churches.

Christian Doctrine and Life, T. W. Young, D.D. Per hundred, $2.50.

A Course of Training for Church-Membership. Per hundred, $2. The author, Charles W. Gilkey, is pastor of Hyde Park Baptist Church, Chicago, and member of the Committee of Religious Education of the Northern Baptist Convention.

Decision Day in Baptist Schools, E. M. Stephenson. Free.

Winning the Sunday School Scholars to Christ. Free.

Congregational Publishing Society

Boston, Mass. Chicago, Ill.

Church, Home and Child, by Benjamin S. Winchester. This is a brief but clear and winning statement of the principles and methods of educational evangelism, showing how pastor and parent should cooperate to meet the spiritual crises in the life of the child; how they may secure decisions from him on the vital issues of life, and prepare him for church membership. Price, 10 cents.

Making the Most of Life, by Benjamin S. Winchester. A discussion course for pastors' classes. Prepared especially for girls and boys from about eleven to thirteen years old. This booklet is for the pastor or leader. No material is provided for the pupil. The aim is not so much to supply new information as to help the boys and girls, through their own thinking and through the conversation in the class, to organize their ideas as to what makes life worth while. The topics are as follows: (1) The Hall of Fame, (2) The Secret of Greatness, (3) The Challenge of Life, (4) Jesus Christ the Master of Life, (5) Living up to our Best, (6) Living and Working Together. Price, 20 cents.

The Meaning of Church Membership, by Raymond Calkins. A pamphlet suitable for presentation to persons joining the church, containing a certificate of membership and outlining the characteristics which one should possess and cultivate in church relations, together with a collection of prayers and Bible readings. Price, 25 cents, postage 3 cents.

Listed in February, 1922, Issue

A Textbook for the Pastor's Training Class, by Robert E. Brown and William H. Day. Published by the Congregational Commission on Evangelism, 287 Fourth Avenue, New York City. Price, 5 cents.

Christian Teaching, by Professor W. J. Mutch. Price, 15 cents.

A Young People's Catechism, by Rev. William E. Barton, of Oak Park, Ill. A paper-bound pamphlet of 8 pages, containing 8 lessons. Price, 25 copies or less, 5 cents each; 26 to 50 copies, 4 cents each; more than 50 copies, 3 cents each.

Simple Truths of the Christian Life in Question and Answer, by Rev. Edward D. Gaylord. A paper-bound catechism of 16 pages. Price, 5 cents.

Lessons in the Path of Life, by Rev. Alfred L. Riggs. Price, 10 cents each.

The Easter Harvest, a paper-covered pamphlet of 12 pages, prepared by the Religious Education Committee of the Congregational Conference of Ohio. Price, 5 cents each.

Christian Certainties, by Revs. Robert E. Brown and Leslie H. Perdriau. A cloth-bound book of 32 pages and 11 chapters. Price, 50 cents.

Preparation Classes for Church Membership, by Margaret Slattery and Rev. Dan F. Bradley. A paper-bound pamphlet of 16 pages. Price, 5 cents each.

A Pastoral Lenten Class for Young People, by Edwin W. Bishop, D.D. Price, 20 cents for each manual.

Christian Board of Publication

St. Louis, Mo.

The Art of Winning Folks, by Charles Darsie.

Training for Personal Evangelism, by Traverce Harrison.

Heralds of a Passion, by Goodell.

Pastoral and Personal Evangelism, by Goodell.

Sunday School Evangelism, by Frank L. Brown.

New Testament Evangelism, by Kellems.

Evangelism, by G. Campbell Morgan.

Handbook of Christian Instruction. Price, 20 cents each; $2.00 per dozen.

Evangelism of Boys and Girls, by Hazel A. Lewis. A manual for use by the Pastor or Instructor of Special Classes. For other leaflets see those referred to under Denominational Notes for January.

Lutheran United Publication House

The Lutheran Church has prepared an extensive list of textbooks and pamphlets for pastors and leaders to use in classes preparing for church membership. Among them are the following:

Am I My Brother's Keeper? The Way of Salvation in the Lutheran Church, The Church and the Man, The Fivefold Pathway, Must I Give to the Church? My Duty to the Church of Which I am a Member, Why Belong to the Church? Why Join the Church? Why Should I Go to Church?

The Methodist Book Concern

New York Cincinnati

Parent, Child, and Church, by Charles Clark Smith. A careful study of the religious nature of the child, with a sane, clear, and temperate discussion of the child's relation to God and the church. The author takes the progressive position, but maintains a fair and ironic attitude throughout. Price, net, $1.25.

The Modern Meaning of Church Membership, by John M. Versteeg. A clever and convincing treatment of a subject too little considered. With its modern outlook, its well-balanced arguments, its realization of the great opportunity and responsibility of the church, and its intelligent appeal, the book will be a stimulus and an inspiration to thinking people. Price, net, $1.00.

The Child: Its Relation to God and the Church, by Carl F. Eltzholtz. The very important matter of the spiritual relation of children receives thoughtful and sympathetic attention in this book. The author takes the position that "little children were saved through Christ, and they remain in this saved state until they, by a voluntary act of sin, forfeit the grace and salvation purchased for them by the atoning death of Christ, their Redeemer." Price, net, 50 cents.

The Soul of a Child, by Raymond H. Huse. Here we have an interpretation of a child's growth in soul. In a goodly measure it is autobiographic. The author has recollected his own religious experiences as a child, and therefrom has drawn his ideas and ideals. His chapters are brief, his captions attractive, and his treatment thoroughly original and unusual. He will hold the reader's attention. Price, net, $1.25.

Church Membership Training Course for Children, by Clyde Lemont Hay. The obligation of the Christian Church for the proper training of those who enter its membership is conceded, and any agency that can properly be employed in that endeavor is to be commended. The assumption that the child has an inherent status in the kingdom of God may lead to neglect of its adequate preparation for church membership. It is to meet the need created at this point of possible oversight and neglect that this series of studies has been prepared. The author introduces only what, in his judgment, is vital for pupils from nine to twelve years of age. This

series of studies will meet the tests of the classroom in every essential manner. A complete program for the class session is outlined for each lesson, indicating hymns, Bible readings, prayer thought and lesson development. Price, net: Teacher's Manual, 25 cents, each; Pupil's Leaflets, per set, 10 cents. (In Press.)

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Membership Manual of the Methodist Episcopal Church. Price, 20 cents; per dozen, $2; per hundred, $15; carriage additional. Cloth, 35 cents; per dozen, $4.

At the Beautiful Gate of the Church, by Willard N. Tobie. Price, cloth, 35 cents; per dozen, $4; paper, 15 cents; per dozen, $1.50.

Preparatory Lessons for Church Membership, by Lucius H. Bugbee. Price, 25 cents, net.

The Primer of Christian Doctrine, by Milton S. Terry. Price, 75 cents, prepaid.

The Child in the Temple. A Manual for the Training of Preparatory Members, by Clyde Lemont Hay.

Methodist Episcopal Church, South

Nashville, Tenn.

What a Young Methodist Ought to Know, by George R. Stewart.

The Church and Its Sacraments, E. B. Chappell. Price, paper, 40 cents; cloth, 60 cents.

Studies in Methodist History, by Rev. J. M. Culbreth. Paper, 40 cents; cloth, 60 cents.

Confession or Decision Day, John W. Shackford.

The Evangelization of Youth, Wade Crawford Barclay.

Repairing the Bridge or Educational Evangelism, E. R. Stanford.

The Child and Evangelism, Minnie E. Kennedy.

These leaflets published by the General Sunday School Board furnished free upon application to the Corresponding Secretary, are useful to pastors as well as to teachers in preparing for the ingathering from the Sunday school.

Methodist Book and Publishing House

Toronto, Canada

The Young Christian, by S. T. Bartlett. Twenty studies in the way of life for the young. They are intended to form a course of practical instruction in the essential doctrines and duties of Christianity, especially as they relate to the formation of character and the direction of conduct. The book is arranged in twenty chapters of forty-five pages each; pocket size, stiff paper covers; 30 cents per copy.

The Young Church Member. Prepared by a Committee appointed by the General Board of Sunday Schools and Young People's Societies of the Methodist Church in Canada. It is a manual of instruction for the young people of the Methodist Church, arranged to be used in young people's meetings by pastors as well as privately. It contains three sections which aim to develop the idea of God and his work in the world as shown in the church's responsibilities and departments. Each section is accompanied by a prayer and appropriate hymn and by Scripture readings for the week, the idea being that the book should cover three months of study. It has 88 pages, pocket size, cloth bound; price, 60 cents.

Presbyterian Church in Canada

Toronto, Canada

The Children's Guide to Christ and The Lord's Supper, by Rev. Robert Pogue, 56 pages, 15 cents, or $1.50 per dozen.

The Book of Family Devotion, prepared under the direction of the General Assembly of the Presbyterian Church in Canada, price, 75 cents per copy.

Home Prayers, by Rev. R. W. Dickie, D.D. A prayer a day for four weeks, together with prayers for special occasions in the home, price, 15 cents per copy; 50 or over, $12.50 per 100.

Presbyterian Board of Publication

Philadelphia, Pa.

Children's Guide to the Lord's Supper, by M. C. Miller. Paper, 16 pages. 3 cents, net, postpaid.

In His Steps, by J. R. Miller, D.D. With or without certificate of reception into church membership. Cloth. 112 pages. 50 cents, net, postpaid; in quantities, 40 cents each, carriage extra.

This little book was written especially to meet the desire of pastors and Christian friends for a handy volume to be put into the hands of young Christians when they unite with the Church. It is designed to help them in their earlier steps. 50,000 copies of this valuable little book have been published.

Listed in February, 1922, Issue.

A Pastor's Instruction Class for Children, by Victor Herbert Lukens. 10 cents.

A Letter on Joining the Church, by Francis A. Horton. 2 cents.

Catechetical Bible Lessons, by N. W. Grover. 15 cents.

Coming to the Lord's Supper, by John Clark Hill. 4 cents.

Instructions Preparatory to Baptism and the Lord's Supper, by Edward B. Hodge. 5 cents.

Join the Church, by Charles F. Beach. 4 cents.

Joining the Church, by Theodore L. Cuyler. 2 cents.

My First Communion, by Hugh T. Kerr. 50 cents.

Presbyterian Church Membership, by Victor Herbert Lukens and James Elmer Russell. 5 cents.

Qualifications for Membership in the Presbyterian Church, by J. Howard Nixon. 8 cents.

Sacramental Catechism, by J. M. Killen. 5 cents.

The Senior and the Church, by Hugh T. Kerr. 40 cents.

The Westminster Shorter Catechism is still used here and there as a basis for discussion in training classes for church membership. Prepared by Edwin Hall, 50 cents.

The Intermediate Catechism. Price, 5 cents.

Manual for Communicants' Classes, prepared by the late Dr. J. R. Miller and revised by Gerrit Verkuyl. Price, 10 cents.

Coming to the Communion, by Dr. Charles R. Erdman. Price, paper, 20 cents; cloth, 35 cents.

Training the Young, by J. L. Caughey, Leader's booklet, 10 cents; Pupil's booklet, 5 cents.

A splendid leaflet for free distribution has been prepared by Professor C. B. McAfee, entitled, *How To Conduct a Communicants' Class.*

United Presbyterian Board of Publication

Pittsburgh, Pa.

Children of the Covenant. Teacher's Handbook.

Children of the Covenant. Pupil's Book. These books were authorized by the General Assembly and prepared by the Sabbath School Department. In each book there are fourteen chapters covering the following subjects: God; The Bible; God's Moral Creatures; Sin; Redemption; The Redeemer; The Holy Spirit; the Christian Life; Christian Growth; The Sacraments; The Church; The Kingdom of God; Things to Come and History of Our Denomination. To this is appended a Membership Covenant and one hundred Scripture Verses to be committed to memory as well as The Apostles' Creed and The Ten Commandments. These books sell at the following prices: Teacher's Hand Book, 30 cents per copy, and "Children of the Covenant," 20 cents per copy.

Publication and Sunday School Board of the Reformed Church of the United States

Philadelphia, Pa.

Outline Studies on the Church. Prepared by various writers in the Reformed Church and edited by C. A. Hauser. This text deals with the following subjects:

Part I. Reformed Church Doctrine.
Part II. The Reformed Church at Work.
Part III. The Reformed Church and Missions.
Part IV. Church History (General and Denominational).

This is offered as an Elective Course on Teacher Training, in addition to being recommended for use in Young People's Societies, adult church organizations and for general reading.

This book consists, approximately, of 400 pages and sells at $1.00 cloth; 75 cents, paper.

Supplementary Lessons for the Intermediate Department, by C. A. Hauser. A Text in question and answer form, looking towards the preparation of the early adolescent for church membership. This text is divided into four years of work and sells at 50 cents for the four years' work bound in one volume, or 20 cents for each section, covering a year's work.

Listed in February, 1922, Issue

A Catechetical Manual, A Primer of Christian Faith and Morals, by William C. Schaeffer. Price, 40 cents.

Bible Studies in the Form of Questions and Answers. Memory Work for Children, by Calvin S. Gerhard and Rufus W. Miller. A 64 page booklet. Price, 15 cents, paper cover.

Twentieth Century Edition of the Heidelberg Catechism. Price, 30 cents, paper covering, $3.25 per dozen. Cloth, 40 cents.

United Brethren

Dayton, Ohio

Christian Growth and Conduct, by Charles W. Brewbaker. This small volume is the result of a growing demand, on the part of pastors, for a book on religious instruction for young people in preparation for church membership. The book is not a catechism, but a simple text to be used in Christian instruction. There are twelve chapters as follows: Learning to Know God; Learning to Know Oneself; What is Salvation?; Church Membership; Steps in Christian Living; Steps in Christian Living (Continued); The Christian at Home, in Business, at Play; The Christian as a Citizen; The Christian and Social Problems; The Christian and His Denomination; What the United Brethren Church Teaches; The Christian's Reward.

Growing Toward God[1]

A Story for the New Year

By Margaret W. Eggleston

CLOSE to the shore of a beautiful lake, far back in the mountains of Maine, grew a very tall pine tree. Its branches reached far out as if trying to drink in more and more of the clear air and the bright sunshine. Its top reached up and up into the air as if trying to see what was above the beautiful, fleecy clouds which floated over it. Its trunk was straight and strong as it had need to be when the cold northwest winds of winter blew down the lake. And the great pine tree was known to the people of the cottage near by as "Monarch."

One day Monarch felt some one digging near its roots and looking down it saw a little spruce tree being planted there. Then the pine tree rustled all its branches and needles for very joy. Now there would be some one to talk to and some one to help to grow.

After the roots of the spruce tree were well set, it began looking around to see who its new neighbors might be, and close beside it the little tree found the trunk of the pine tree. It followed the trunk up and up and up until it was almost dizzy.

"Oh! Oh!" said the little tree, "what a big, big tree! How I should like to be as tall as the pine tree! How much it must see away up there in the sky! I am glad that I am planted close to such a wonderful tree. Perhaps some time I can grow like it."

That night when all was still the little tree heard a whisper, so she listened, for she felt sure that it came from the pine tree. Then she heard the old tree say: "Little spruce tree, I am glad that you have come to live near me. You are a dear little tree and all the children will love you when they come to play in my branches away up in their 'crow's nest.' Can I help you in any way?"

"Yes, indeed, you can," said the little tree. "I have been looking at you all day. What a wonderful tree you are! Tell me how to grow to be as tall and as straight as you are."

"That is not a hard thing to tell but it is a very hard thing to do," said the pine tree. "Keep looking up every day and let nothing bend or break you. You must desire with all your might to be one of the best trees, and then grow and grow."

"That I will do and I will keep close to you and try to grow to be just like you," answered the spruce tree happily.

The days passed by and every night the little spruce tree looked carefully to see if her trunk were just as straight as the trunk of the pine tree. And because she had a perfect tree to copy, she grew very straight and strong. When the winter came, the cold winds whistled about the little tree, but the pine tree was in front of the little spruce tree and saved her from some of the force of the wind. Then at night when all was still again the pine would whisper: "That was a hard breeze, little one, but it is over and you have gained strength by fighting it. Now look up, and straighten up, so that all the bend may be taken out of you. Measure your trunk by mine if you like." And the little tree would murmur its thanks, straighten up its trunk and nestle close to its big, strong friend.

Finally after many, many years the little tree had grown so tall that her top just reached the lower branches of the old tree. How proud she was as some of her needles really touched the branches of the pine!

"I have always loved to see you away up here. But now I can touch you and feel your big arms. I am very, very happy," she whispered to the great tree. "I don't care now whether I grow any more or not." But the pine tree answered thoughtfully, "If I had stayed as small as you are now, you would never have been so proud to have lived by me and to have been called my friend. Surely no one would ever have called me by the name that I love so much, 'Monarch,' if I had stopped growing. No indeed, you must still grow, little spruce, I can see much farther up here. I can breathe much better as I grow higher up, and then, too, I can see much more of our loving heavenly Father's world."

"But you get more of the wind and cold also," said the little one. "Down here I am sheltered by you."

"That may be, but you cannot give shelter or be an example to other trees if you are content there. Come up, child! Come up!" said Monarch.

So the little spruce pushed ahead until her branches were mingled with those of the pine and they could talk together of the beautiful things they saw around the mountain lake. Then, to the surprise of the spruce, she found that the great tree was still growing, still pushing up, still making sure that she did not bend.

"Aren't you ready to stop soon?" said the spruce. "Surely you are big enough now." But Monarch made answer, "I shall never be big enough. I want always to grow. I have heard that there are trees in my family that have grown to be many times as big as I. I want to be known as one of the best in my family. No, indeed, I

[1] Copyright, 1922, by Margaret W. Eggleston.

shall not stop growing. How could I be an example for you if I did? I must grow for your sake, at least."

One day very early in the next spring when the snow had just left the ground, the spruce tree was looking down and thinking how she had once been a little weak tree away down there on the ground. Suddenly she spied a little balsam tree nestling near to her trunk. And the little balsam was saying to the beautiful arbutus blooming near by, "See that big, big spruce tree away up there? Some day I am going to be big and strong like that spruce tree. I am little now but I can grow and I am glad to have such a big, old tree to grow by. You watch me grow."

"Well! Well," said the spruce. "Here I am pushing ahead to try to be like the pine and the balsam is trying to be like me. I must grow very straight and strong if I am to be an example for the balsam to follow. Now I cannot stop growing either, for the balsam will be watching me. I must look up more often and let nothing stop or bend me. I, too, am an example."

So the pine helped the spruce and sheltered it from the blasts of wind and the cold of winter; the spruce tree helped the balsam, and the balsam spread its little branches over the frail arbutus plants.

And the ones who lived in the cottage looked on the four friends and learned there lessons of beauty, of strength, of courage, of helpfulness and of striving.

"We, too," they said, "will look up every day and let nothing bend or break us."

Emergency Measures in Teacher Training

By Hazel A. Lewis

LET us face two or three situations which are not uncommon in the work of the local church school. Case No. 1 is as follows: A sudden change in business affairs has taken away from the community a primary superintendent who, after a year of constructive work, had organized her department and was beginning to develop a corps of teachers. They were all immature and none of them had the executive ability necessary in department management. Moreover, if one of them were taken from her class it would be an equally serious problem to fill her place. These teachers were being trained through a training class in the local church and another group of young people were in training in the Sunday morning training class. The prospects for the future teaching force of the Primary Department were fine, but that does not change the fact that on a certain Sunday morning early in October there was no one at the head of that department. In the young women's class of this church there was a fine Christian girl who loved children, who had a high-school education and who was willing to become the primary superintendent, but had no preparation for the task.

Case No. 2 is that of a small town church which had never, through all its twenty-five years of existence, felt it could have a separate Beginners or Primary Department. They had been limited in equipment, although they had not made the best use of what they had. There had been a faithful but untrained teacher of the "little folk's class," as it was called, but no one with vision enough to see the possibilities of the situation. One day an institute was held in the community and an elementary worker, sent out by an educational board, presented forcefully the spiritual needs of the children and challenged every church with the responsibility of providing rooms and equipment for graded worship. The faithful but untrained teacher was there and she wished with all her heart to do the best for her class of children. Much was said about adequate training for teaching. She agreed with all of it and was ready to be trained if some one would show her how. But she faced the fact at that very moment that in her church there were two small rooms that could be used for a Beginners and a Primary Department immediately if she just knew how to begin.

Case No. 3 is that of a church just erecting a new building. They thought they would have an "up-to-date school" when they had provided such rooms as the architect had recommended. But after the excitement of dedicating the new building and looking with satisfaction upon the new auditorium and the rooms set aside in the blue prints as "Primary" and so forth, they found that a school was not a matter of rooms, but of persons, trained as leaders in an educational program.

These are three typical cases which could be multiplied almost as many times as there are towns and cities and communities in this fair land of ours. It is entirely true that there is no ultimate and complete solution of the problems involved except thorough and adequate training, for which the New Standard Teacher Training Course, with its three years of work, is the minimum that will answer the need.

But you cannot say to the three churches we have described or to the three individuals who must solve the immediate problem, that there is no hope for them, nor can we say that the only thing they can do is to enter upon this Teacher Training Course with its two years of generalization followed by one year of specialization. Whatever our educational ideals may be there must be some way to "cut across lots" to certain essential facts which must be met immediately. If there is no Community Training School, and if a Teacher Training Class in the local church is not possible at present, it is not necessary to sacrifice the ideal of thorough training for the expediency of emergency measures. We may direct these workers to Teacher Training Departments provided by their denominational boards in which correspondence courses may be studied.

In addition to this, the teacher training specialization textbooks should be put in the hands of these untrained department superintendents. They must reverse the entire order of procedure and begin with the one on methods, choosing the one for the particular department in which they are to work: *Methods with Beginners*, by Danielson; *Methods for Primary Teachers*, Lewis; *Organization and Administration*, Koontz.

Problems of Administration

This will bring them most directly to the problems of administration which they must face. Placing a book in the hand of a person unaccustomed to study is a rather poor sort of help unless some guidance and suggestion are given also. The tendency will be to put the book aside until they have started the department work and "have more time." This should not be done. The book should be carefully read at once and notes made in it. Three words are the keys which will open the values of a textbook to the untrained person: read, mark, discuss. Set a definite date when the results and the reading are to be talked over. Say to the unskilled department superintendent in either of the three cases described above, "Here is a book that will help you; please read it as soon as possible and mark the things in each chapter that the author seems to think the most important. When you have done this, call a meeting of the teachers and discuss these things with them and then let us plan to do everything in our power to establish our work on the right basis."

The study of this book on methods should be followed by the others in the specialization course. When the department superintendent has read and noted the contents of each of these books they should be passed on to the teachers of that department and may then serve as the basis for discussion in the department conferences which should be held as frequently as possible in the beginning of a new work.

Even while these emergency measures are being employed the ideal of completing the entire Teacher Training Course as soon as possible should be kept in mind.

Memory Work in the Primary Department

By Maud Junkin Baldwin

OVER and over again primary teachers who are using the International Graded Lessons ask what stories, what memory verses and what hymns shall the children in the primary grades be required to learn. As a matter of fact, while there are no actual requirements, it would be wise if each primary superintendent, with her teachers, would decide which of all the stories, memory verses and hymns taught in the respective years were the most desirable to emphasize. The choice of these stories, verses and hymns would depend on the children's capacity and opportunity for learning; and in emphasizing the material the superintendent and teachers should use every opportunity to incorporate it in the worship service and in other phases of the departmental program. Above all else every worker in the Primary Department should remember that the chief aim of the work of the department is to lead the children to the heavenly Father and to inspire them to do their heavenly Father's will at home, at school and at play.

The following suggestions are made in regard to material which may be emphasized in the three primary grades:

FIRST YEAR

Six Lesson Stories (told in the children's own words.)

Lessons No.
- 13. The Baby Jesus in a Manger
- 16. The Story of the Baby Moses
- 26. Jesus Going to the Heavenly Home
- 35. Joseph Obeying His Father
- 40. David's Care of the Sheep
- 48. God the Creator and Father

Ten Bible Verses
1. O Lord, thou art our Father—Isaiah 64: 8a
2. Every good gift and every perfect gift is from above, coming down from the Father—James 1: 17a
3. The Lord hath done great things for us, whereof we are glad—Psalm 126: 3
4. God so loved the world, that he gave his only begotten Son—John 3: 16a
5. The Lord is thy keeper—Psalm 121: 5a
6. What time I am afraid, I will put my trust in thee—Psalm 56: 3
7. Behold, I am alive for evermore—Revelation 1: 18b
8. The Lord is nigh unto all them that call upon him—Psalm 145: 18a
9. Honor thy father and thy mother—Exodus 20: 12a
10. God loveth a cheerful giver.—2 Corinthians 9: 7c

Two Hymns
Away in a Manger
How Strong and Sweet my Father's Care

Handwork
In addition to that suggested for lessons, illustrate the song: *All Things Bright and Beautiful.*

Artist, Dobson *The Good Shepherd*

SECOND YEAR

Ten Lesson Stories

Lessons No.
- 3. Keeping the Lord's Day
- 10. God's Message to a Boy
- 12. The Angels' Song and the Shepherds' Visit
- 16. The Boy Jesus Visits Jerusalem
- 21. Jesus and the Children.
- 24. Jesus Feeding many Hungry People
- 27. Jesus Dying and Living Again
- 39. The Needs of Children the Wide World Over
- 46. The House in Which I Live

Twelve Memory Verses
1. Remember the sabbath day, to keep it holy—Exodus 20: 8
2. O give thanks unto the Lord; for he is good—Psalm 118: 1
3. I will hear what God the Lord will speak—Psalm 85: 8
4. Glory to God in the highest, and on earth peace among men in whom he is well pleased—Luke 2: 14
5. Jesus advanced in wisdom and stature, and in favor with God and men—Luke 2: 52
6. Freely ye received, freely give—Matthew 10: 8
7. Suffer the little children to come unto me, and forbid them not—Luke 18: 16
8. Abhor that which is evil; cleave to that which is good—Romans 12: 9
9. Because I live, ye shall live also—John 14: 19
10. By this shall all men know that ye are my disciples, if ye have love one to another—John 13: 35.
11. Go ye into all the world, and preach the gospel to the whole creation—Mark 16: 15.

Artist, Millet *Sheepshearing*

The Sheepfold Artist, Jacque

In Green Pastures

Certainly I will be with thee—Exodus 3: 12.
In addition—Psalms 100.
Luke 2: 8-14.

Hymn

I Think When I Read That Sweet Story of Old.

Handwork

In addition to that suggested for lessons, illustrate the song, *World Children for Jesus* (found in *Carols*).

THIRD YEAR

Eight Lesson Stories

Lessons No.
1. A Shepherd Boy and a Giant.
12. The Story of the Birth of Jesus.
15. Jesus and the Man at the Pool.
20. Jesus Teaching How to Pray.
23. The Story of the Good Samaritan.
27. The Resurrection Day.
33. Peter Bravely Doing His Work.
50. The Two Great Commandments.

Twelve Memory Verses

1. I will fear no evil; for thou art with me—Psalm 23: 4.
2. Be strong and of good courage—Joshua 1: 6.
3. Be ye kind one to another, tenderhearted, forgiving each other—Ephesians 4: 32.
4. Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord—Luke 2: 10-11.
5. Every man shall give as he is able—Deuteronomy 16: 17.
6. If ye love me, ye will keep my commandments—John 14: 15.
7. He is not here; for he is risen, even as he said—Matthew 28: 6.
8. Thou, Lord, art good, and ready to forgive—Psalm 86: 5.
9. We must obey God rather than men—Acts 5: 29.
10. Teach me to do thy will—Psalm 143: 10a.
11. Speak ye every man the truth with his neighbor—Zechariah 8: 16.
12. Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself—Matthew 22: 37-39.

In addition:

Psalm 23.
The Lord's Prayer.
John 3: 16.
John 13: 34.
Mark 16: 1-7.

The Bible verses are from the American Standard Bible, copyright, 1901, Thomas Nelson and Sons.

Hymn

The Easter Song (found in *Songs for Little People*).

Handwork

In addition to that suggested for each lesson, illustrate the Twenty-third Psalm. The following series of pictures for this work has been used by one superintendent. Unless specified, the pictures can be obtained in both large and small sizes.

Page.
1. My Shepherd; *The Good Shepherd*, Plockhorst (Perry, No. 810), or Christ the Good Shepherd, Zabateri (Taber Prang No. 5158).
2. Green Pastures; (Perry, No. 506, large size only).
3. Still Waters; *The Lake*, Rousseau (Perry, No. 504, large size only).
4. Restoreth; *Good Shepherd*, Dobson (Brown, No. 400).
5. Paths of Righteousness; Spring, (Perry, No. 757).
6. Valley of the Shadow; *Lost* (Perry, No. 3200). Or if desired, *Jesus Raising Jairus' Daughter* (Perry, No. 79).
7. Rod and Staff; *The Good Shepherd*, Schonherr (Perry, No. 3177).
8. Prepare a Table; *The Sheepfold*, Jacque (Perry, No. 505).
9. Oil and Cup; *Sheepshearing*, Millet (Perry, No. 517, large size only).
10. Goodness and Mercy; *Omnipresence of Christ*, Hofmann (Perry, No. 797J)
11. House of the Lord; picture of one's own church.

If desired, simple drawings may be substituted in many cases: the green pasture with brook, the rod and staff, the horn of oil and the great cup with handles on either side.

Artist, Alfred East *Morning* Courtesy Chicago Art Institute

The Evolution of a Beginners' Room

By Marie McDonald

HELEN BRADLEY sat down on one of the dusty pews and viewed the gloomy, dingy room with a sigh. Her heart almost failed her at the sight, and Helen was not usually faint-hearted. What she saw was a low ceiling basement room, with stained gray walls. The over-head ceiling was criss-crossed with rusty pipes leading from the furnace to the room above. From the windows rays of light struggled through cobwebs and the accumulated dust of years. The cement floor was covered with dust and crowded with heavy oak pews which had been piled into the beginners' room when new pews had replaced them in the church auditorium. In one corner one caught an unsightly view of the furnace. A pile of dog-eared song books and dusty Sunday-school quarterlies were piled in another corner. On the walls several erstwhile gay class banners were hanging.

Almost mechanically Helen began taking these down, and gathering up an armful of old papers she consigned both banners and papers with savage satisfaction into the ash can in the furnace room. Then she returned and began making a list of the good points of the room. These she listed under the heading "Possibilities of Room."

1. Separate room with walls practically soundproof.
2. Ample floor space for thirty children.
3. Five windows which would give more light when cleaned.

Here the list ended. On the opposite side of the sheet Helen began another list which she entitled, "Things Needed in Room."

1. Room cleaned and windows washed.
2. Walls cleaned and tinted soft light shade, woodwork painted.
3. Old pews taken out and comfortable small chairs bought.
4. Suitable floor covering.
5. Cabinet for books and supplies.
6. Piano.

Here Helen dropped her pencil. "My usual enthusiasm is running away with me," she laughed to herself. "How on earth will we ever get all of these things! Well, I shall begin with No. 1, then perhaps inspiration will come to help solve the other problems." Helen was a person of action; so she went immediately in search of the janitor to enlist his sanction, sympathy, and support in her housecleaning campaign.

The next day she appeared with a competent assistant armed with soap, brushes, and soft rags. The first point of attack was the windows. "I believe this room has been hermetically sealed since the church was built; just think of all the foul air these babies have been breathing," said Helen, as with difficulty she forced open the windows and let in a flood of fresh air.

The next Sunday morning the result of the housecleaning was very apparent; the air was pure and warm, streams of sunshine came through clear sparkling windows, an attractive poster of the season and a few selected pictures from the Beginners' set were hung low on the wall.

But Helen groaned in spirit as she saw an adorable row of beginners perched high upon those impossible pews, with their plump little legs dangling in mid-air.

That evening, as Helen related the scene to her husband, she said: "Something must be done. Get out your pen and help me write invitations to the mothers of my beginners. I can't do this thing by myself."

One mother suggested that they organize themselves into a beginners' section of the church. After a social half hour Helen told them of her plans, made a strong plea for their assistance in making the room more attractive and in providing better equipment. She dwelt on the influence of surroundings on the impressionable little beginners, and the need of making them physically comfortable. The mothers present became interested, as mothers always will where the comfort and well being of their children are concerned, and pledged their assistance in improving the conditions.

One mother suggested that they organize themselves into a beginners' section of the Parent-Teacher Association. One committee was named to find some way to dispose of the old pews and to purchase chairs; the ways and means of cleaning walls and woodwork was placed in the hands of another committee. Helen was highly elated over the success of the mothers' meeting. Within a week one committee reported that they had sold the old pews for fifty dollars and had purchased three dozen kindergarten chairs. A jubilant Helen reported this to the other committees who promptly went to work at their tasks. One mother offered a rug that had been used but was in good condition.

Within a month a wonderful transformation had taken place in the beginners' room; the walls had been cleaned and tinted a soft rich cream and the woodwork painted white. The disfiguring iron pipes overhead were given a coat of gold paint. A rug of neutral shades of brown and blue was on the floor, and arranged on the rug was a magic circle of little oak chairs. Cream curtains stenciled in a conventional design in blue were hung at the

One of the birthday calendars exhibited in the Children's Division at the Kansas City Convention. It was made last year by a teacher in a Kansas City church school. The objects were cut from paper and mounted on a sheet of stiff paper 26 x 20 inches. The background is blue with silver stars, the houses brown with pale yellow paper in the windows, trees dark green, and chimneys red. Artificial snow is sprinkled on the ground. The boy on the sled was cut from a magazine picture.

windows, giving a homelike air but not shutting out too much light.

A low bookcase painted white to match the woodwork was built in one corner. A strip of old blue burlap made an attractive dado on which were hung a few of the pictures from the beginners' set. The children's favorites were framed and hung low on the walls. The chosen ones were *Sistine Madonna*, *The Arrival of the Shepherds*, and *Christ Blessing the Children*. These pictures were a constant source of pleasure and every Sunday morning a group of children could be found looking at them and admiring their beauty. A three-panel screen covered with blue burlap hid the unsightly part of the furnace. The back of the screen contained strips of wood on which hooks had been fastened for the children's hats and wraps.

"There is only one thing lacking," said Helen as she and her helpers were viewing the beautiful room, "a piano. How shall we get a piano?"

"I have an idea," said one of the girls. "We can have a party for the fathers and tell them how much we need their assistance; I believe they would like to help too."

So an invitation was mailed out to each father signed by his own little boy or girl. The fathers came and brought the mothers with them. A delightful hour was spent; the plea was made for the piano by Helen and the pastor, and the next Sunday a shining new piano was in its place. Under the influence of the attractive room and quieting effect of the music, the response from the beginners was most marked, and Helen and her faithful helpers went home that day with glad hearts.

Among Recent Books

Citizen, Jr., by Clara Ewing Espey. The Abingdon Press. Price, $1.25.

THIS is one of the series of books in the Abingdon Religious Education Texts published by The Abingdon Press. It is designed for boys and girls of the junior age. The thirty-two lessons are arranged in pairs, thus enabling the teacher to devote two sessions to each desired impression. At the head of each pair of lessons is a picture, suggesting the line of thought and study. Biblical passages for reading, discussion and memorization are carefully chosen and are printed in the text. Other interesting features are puzzles, test questions, directions for notebook work and prayers.

The Junior Citizen, by Joyce C. Manuel and Charlotte Rowe Hoadley. Pilgrim Press, Boston.

Despite the similarity in title, these two volumes are quite different in content and method. This is not a textbook for the leader of a group of junior boys and girls. It provides for twenty-six meetings and undertakes, by means of stories, group activities, plays and games, dramatizations and service projects, to focus the attention of the children successively upon their relationships in home, community, the nation, and the world at large. By enlisting their cooperation in social and missionary undertakings it seeks to broaden the range of their interests, expand their sympathies and stimulate the purpose to share and to serve. Attitudes of cooperation, generosity, cheerfulness, fair play, gratitude and good will are systematically developed through carefully selected graded activities. Initiative is stimulated through group organization. Numerous charts, diagrams and patterns for handwork are included. The course is not designed to supplant, but rather to supplement the work of the Sunday session of the church school. All the programs are the product of experience, having been worked out in actual class groups and subjected to wide criticism before taking final shape in book form.

Jesus as Judged by His Enemies, by James H. Snowden. The Abingdon Press. Price, $1.75 net.

This "study of the criticisms and attacks made on Jesus by his enemies" serves to enhance our appreciation of the Master, by disclosing his resourcefulness, self-command, celerity of thought and challenging courage, against a background of petty prejudice, cowardly faultfinding and bitterness on the part of his opponents. This very opposition is itself a tribute to the matchless nobility of his character. The author has rendered a service by bringing together into one volume these somewhat scattered incidents, allowing them to make their cumulative impression.

Mayflower Program Book, Second Year, by Jeanette E. Perkins and Frances W. Danielson. The Pilgrim Press, Boston.

These programs are similar in purpose and plan to those contained in the first year Mayflower Program Book. They are intended for children of primary age meeting in week-day session. Twenty-six programs are provided, and five additional programs for special days. The purpose running through all is the development of a sense of responsibility for sharing helpfully in the activities and duties of home, church, community, and the world at large. The programs are rich in story material, games, songs, activities, and dramatizations. They have all been subjected to the test of trial in a real school. These two volumes, with a third now in preparation, will constitute a three-years' course in Christian social living for boys and girls of primary ages.

FOR CHURCH AND HOME

THE CHURCH AT PLAY
A Manual for Directors of Social and Recreational Life
By NORMAN E. RICHARDSON

"The Boy Scouts of America welcomes the appearance of Dr. Richardson's new book for four reasons: It interprets to Scoutmasters the nature of play and the place of play in the normal life of the boy; it points the way for the future development of the church in the conservation of its boy life, particularly the leisure time and spare energy of those who hold in their hands the destiny of the church; because the Boy Scouts of America is eager to show its interest in any influence that stimulates the religious development of growing boys; for years Dr. Richardson has served as a member of our Committee on Education, but during those years he has never performed a greater service for the Scout Movement than in the preparation of this book."—Boy Scouts of America. James E. West, Chief Scout Executive.

Price, net, $1.50; by mail, $1.65.

HOME LESSONS IN RELIGION
A Manual for Mothers
By SAMUEL WELLS STAGG

It is for the purpose of meeting the demands of "an awakening conscience within the church as to the need of a revival of home religion" that this book has been prepared. This manual for mothers containing a detailed program of one year of lessons for years four and five, has been organized upon sound psychological and pedagogical principles, as the application of its teaching will fully demonstrate.

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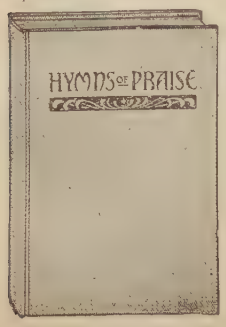

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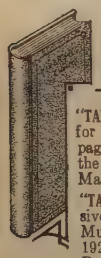

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Among Recent Books

Character Training in Childhood, by Mary S. Haviland. Small, Maynard and Company, Boston.

The seven chapters which make up this volume are an elaboration and interpretation of the beautiful and striking charts prepared by the National Child Welfare Association of New York. They deal with such matters as the physical basis of character, habit formation, play, study, work, vocation, and religious education. The graphic charts and the simple style of the accompanying text are admirably adapted to the needs of mothers' clubs, parent-teacher associations, reading circles, and discussion groups.

Church School Administration, by E. Morris Fergusson. Fleming H. Revell Company, New York. $1.75 net.

The author has gathered into these pages the fruit of thirty years' experience, as a field worker, educational secretary of a great denomination, and as superintendent in local schools. Simple and direct in style and convenient in arrangement, it will serve as a *vade mecum* for the pastor or superintendent who wishes light upon the practical problems of the church school. The framework of organization, the official staff, the grouping of pupils into divisions, departments and classes, the teachers and courses of study, the school and the home, buildings and equipment, service activities, the yearly program, and the school's religious life—these chapter titles indicate the range and scope of the discussion. The book does not, however, as the title might lead one to expect, set forth a unified plan for organizing and administering all the teaching work of the church, in Sunday and week-day sessions as one "church school."

The Country Church in Colonial Counties, by Marjorie Patten.

Rural Church Life in the Middle West, by Benson Y. Landis.

The New and Old Immigrant on the Land, by C. Luther Fry. The George H. Doran Co., New York. $2.50 each.

These three compact volumes embody the results of investigations conducted by the Committee on Social and Religious Surveys, of which Rev. Edmund deS. Brunner is the director. In them are presented sample exhibits of typical rural conditions in localities as widely separated as northern New England and New York, Indiana and Wisconsin. The surveys were inaugurated as a part of the program of the Interchurch World Movement and embrace studies of economic and social, as well as religious conditions. Diagrams, copious illustrations and statistical tables add greatly to the value of these studies. Pastors, Sunday-school teachers, missionary superintendents, and indeed any who are interested in or directly concerned with the improvement of conditions in the open country and the solution of the rural problem in its various aspects will find in these volumes a rich mine of suggestive and informing material.

Life and History, by Lynn Harold Hough. George H. Doran Company, New York. $1.50 net.

The title applies principally to the first chapter, which constituted the inaugural address of the author when inducted into a professorship at Garrett Biblical Institute. The other chapters are reprints of papers which came from the pen of this gifted writer during the period of the war and the months immediately following, and expressing—as he puts it—an attitude of Evangelical Humanism toward the movements of our time.

Social Work in the Churches, by Arthur E. Holt. Pilgrim Press, Boston. 60 cents.

The most conspicuous defect of much Christian exhortation is due to the fact that it comes in too abstract a fashion derived from theological principles rather than from a detailed study of life today. One of the most heartening features of modern Christian leadership is the interpretation of religion in terms of concrete activities. When this type of interpretation shall have become general, the church will be a center of larger creative service in the community.

Dr. Holt in his textbook has very effectively shown how Christian life may find its attachments to present needs and opportunities rather than to somewhat remote theological issues. At the very start he calls attention to the inescapable fact that men live as members of various groups, that each of these groups lays its obligations upon the individual and furnishes its content to the total social life. If the church group is not to become provincial it must frankly recognize the complex social inter-relationships of the men within its own group. The little study book of 130 pages is well organized to give to the student in the first place a genuine appreciation of the supreme value of the Christian ideal of brotherhood, and in the second place a direct acquaintance with the facts of social and industrial life which must be faced in any attempt at extending the spirit of brotherhood. The desire for church unity is recognized as a wholesome expression of a genuinely Christian motive, but Dr. Holt clearly sees that no church organization which exercises overhead control is compatible with that free co-operation which the modern democratic spirit demands. He indicates, therefore, ways in which the religious group in any community may freely cooperate with other groups and movements without interfering with that freedom of action which men insist on safeguarding. The successive chapters suggest ways in which the church may educate its members to plan and to work for conditions which will make possible clean and helpful living.

Dr. Holt shows that a church must know its own community in order that it

may find its constructive work in the forces of that community. Suggested study courses, examples of church programs, outline methods of surveys are combined with a high-minded interpretation of the religious message of the church in relation to all life.—*Gerald Birney Smith, the University of Chicago.*

The Way We Grade and the Results

(Continued from page 177)

this school believes in Decision Day as a day to be observed by each individual whenever he desires to make that great decision.

A Comparison of Numbers of Accessions to the Church from the Church School on Easter Sunday, 1921, and Easter Sunday, 1922.

Department	*1921*	*1922*
Adult	3	1
Young People's	6	13
[1]Secondary Division	4	..
Senior	..	10
Intermediate	..	19
Junior	46	40
Primary	4	4
[2]Indirect	..	5
Totals	63	92

[1] In 1921, the school had no separate Senior and Intermediate Departments, these two meeting together. Junior course, four years in length, instead of three, as in 1922.

[2] Parents brought into church membership as direct result of a boy or girl, who was a member of the school, uniting with the church.

Training in Benevolent Giving

(Continued from page 154)

of responsibility for its educational work, as well as thus making possible a giving program that will actually train and develop the young people concerned.

Each church must build its program in its own way. If it keeps in mind such principles as have been enumerated, each class, or department, or (less desirably) the school as a whole, will determine the cause to be helped. The suggestion for such a decision may have come indirectly, whether consciously or unconsciously, from the leader. Gifts to one cause should not continue during too long a period, for the result will be both a slackening of interest and a tendency to get into a groove with a single interest. Neither should one go to the other extreme; too short a period will give inadequate time for instruction. About three months proves to be a satisfactory length of time to continue gifts to a single cause. This allows for varied interests during the year: local church, community, nation-wide, and world-wide. Such a scheme requires no unreasonable amount of bookkeeping, but whatever extra detail work there may be is of slight consideration compared with the educational values involved in so training young people that they will be intelligently committed to the friendly enterprises of the church.—John Leslie Lobingier, Educational Pastor, United Church (Congregational), Oberlin, Ohio.

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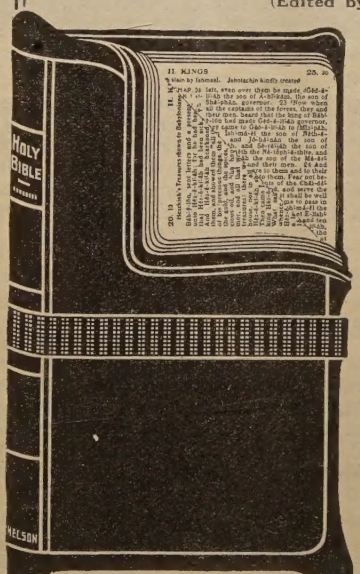

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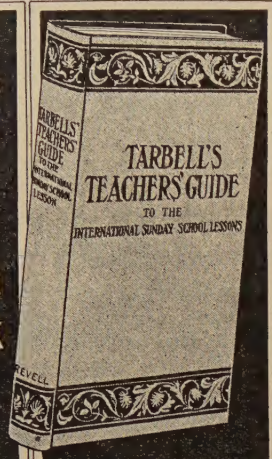

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Reviewed by ELISABETH EDLAND

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Kindred of the Dust

Kindred of the Dust. 6 reels. Exchange, First National, 729 Seventh Avenue, N. Y. C. The story of the trials of a young girl who through an environment over which she is not responsible still succeeds in keeping the fine qualities born in her. A very beautiful story.

The Man Who Played God. 6 reels. Exchange, United Artists Corp., 729 Seventh Avenue, N. Y. C. From story by Gouverneur Morris. Featuring George Arliss. Deaf man, by the aid of a fairy magnifying glass, reads the secret desires in the hearts of poor unfortunates and takes great pleasure in gratifying these desires. The following eliminations are suggested: Actual scene of bomb-throwing, subtitle, "I never see beauty but I want to destroy it."

A Tailor-Made Man. 8 reels. Exchange, United Artists Corp. A young man working as a "presser" in a tailor shop spends his extra time in good reading and studying people. He has opportunity to do this through meeting the many different types that come into the tailor shop. His youth and idealistic principles, together with his love for all people, make him ambitious to serve them. In a strange and unique way he forces an introduction to one of the big men of industry. In this way he brings about a reconciliation between labor and capital, and without knowing it, his own happiness. The following eliminations are suggested: Subtitles, "Educate them with starvation," "He'll pay for this with his life," scene of fighting in rigging of ship and scenes of throwing things at man.

Clarence. 5 reels. Exchange, Famous Players-Lasky, 729 Seventh Avenue, N. Y. C. Featuring Wallace Reid. After story of same name by Booth Tarkington in which a mysterious young ex-soldier settles many of the problems of the household in which he is installed and incidentally falls in love with the governess.

Ocean Swells. 2 reels. Exchange, Educational Film Exchanges, 729 Seventh Avenue, N. Y. C. Young couple with small child rent a tiny cottage on the beach. Amusing scenes of fighting off mosquitoes. Finally man lifts cottage by means of a derrick on to a barge. The In-Laws hear of house-boat and arrive in large numbers. Ludicrous scenes follow. Swimming feats of small child, twelve ducks and a dog.

Beethoven's Moonlight Sonata and Its Inspiration. 1 reel. Exchange, Prizma, 110 West 40th Street, N. Y. C. Picturization in color of legend surrounding Beethoven's creation of his most popular piano composition.

The Elephant's Trunk. Æsop's Fable. Two-third reel. Exchange, Pathe, 1600 Broadway, N. Y. C. Comedy situation of elephants diving into lake and of Fido conspiring with a mouse against them. Moral: A Friend in Need is a Friend Indeed.

Shiver and Shake. 1 reel. Exchange, Pathe. Newlyweds find themselves in

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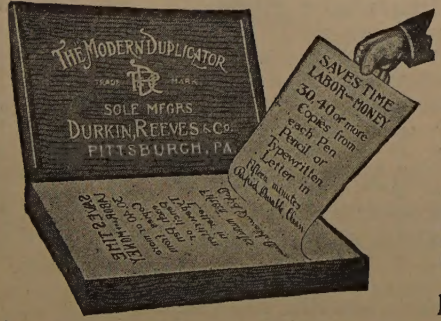
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Eyes of the Blind. 2 reels. Exchange, National Non-Theatrical Motion Pictures. Ming Sam School for blind in China, blind teachers of blind, making textbooks, one writing and the other reading, playing games outdoors, carrying water, ironing, sweeping, knitting, making their own knitting needles and spinning their own thread, weaving tape for shoe-lace, making veranda curtains, finishing off a strip of matting, making brushes, baskets, brooms and curtains, teaching the fingers to see.

Where Education and Evangelism Combine

(Continued from page 151)

true. The Cradle Roll has constant supervision. Not a few of the babes are from homes that care neither for church nor religion. It sometimes happens that when the child is ready to graduate into the regular church school, the parents refuse its attendance. On the other hand, many Cradle-Roll mothers become members of the Home Department. It is not long before some are drawn into the Ladies' Society. Perhaps when baby is big enough, they will bring it to church school and will join a class. In this way the adult work has gradually been built up.

But neither the pastor nor his disciples are content with the supply of their own needs and the doing of their own field work. The people have "Missions" ingrained in their very system. They start giving to Missions as soon as they start working with that church. Pupils are taught to write letters to such missionaries as have received financial support. In this way the church is in touch with nearly every country on the globe. On a Monday evening when the writer was present, letters were read from Utah, from India and from New Mexico, in each case in response to a gift. One letter came from a previous teacher in the church school. She had gone out to India. Already four or five have left that church to serve in foreign fields. And the number of those who plan to go is greater than that of those already there.

Some people fear that an emphasis on education means loss of the evangelistic note. But in this church teaching invariably means a presentation of Jesus, the Saviour, with all that this involves.

This note rings true in every department and organization of the church. The people are being educated to the limit; but the evangel is in every item of it. The beginning and the end, the center and the circumference of all the work is Christ.

A School of the Christian Life

(Continued from page 168)

casionally contribute a special anthem. The choir rehearses once or twice a week, and is made up mostly of fifth, sixth and seventh grade pupils. A chorister is in charge. The worship is further assisted by a skilled organist who appreciates the children's point of view and understands the power of music to control their moods and feelings.

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Class sessions are usually opened or closed with prayer or other devotional exercises. In some cases the prayer is prepared cooperatively by the pupils. In the younger classes particularly there is frequent discussion of the Chapel service, and training in the more mechanical phases, such as effective use of the Book of Worship.

By talking about prayer, and by gaining experience in fellowship with God both in the Chapel and in the classroom, the children come to feel that they have a great unseen Companion in their moral struggle, and that by thinking of him and talking with him they can gain the strength they need for moral victory.

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Dear Father, we thank thee for all the things that thou hast given us. We thank thee for our homes and for our fathers and mothers; we thank thee for our schools and teachers; we thank thee for making such a beautiful world for us to live in.

Please forgive us for all the wrong we have done.

Help us to be kind and gentle in all our work and play; help us to do our work faithfully, with smiles and happiness, and may we bring sunshine into the lives of those about us.

Through Jesus Christ, our Lord. Amen.

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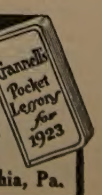

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The Teacher as Evangelist

(Continued from page 162)

A verdict for Christ must then be the dominant quest and prayer of teacher and of school. That is why we are there. To be content with less is to fail in our high calling. Whether they decide for him or not will make all the difference in their lives. For love of him kindles in most wonderful ways the dormant powers of young lives. It is that love which is the secret of the world's Livingstones and Mary Slessors. Decision for him will often make all the difference between a boy loving money or loving humanity, between a girl living for pleasure or living to cleanse the world. As teachers we stand at the water-shed years, at the great divide. More than we ever know depends upon our vision and faithfulness and love. Not the least of our difficulties is that amid the dust of the road we lose the vision, and our "cure of souls," this so delicate and so responsible service, becomes a routine or a drudgery. In his autobiography Grenfell of Labrador tells of the vision that came to him, as he visited one of his first cases down in Labrador. In a tiny sod-covered hovel with just one window of broken glass, with walls damp and chilly, he found a sick man coughing out his soul, while a pitiably clad woman gave him water out of a spoon. He had pneumonia, a high fever and was tubercular. They had no money. The fishing season was at its height and the one chance of earning anything for months was slipping away. There were six neglected and frightened children. In that hut Grenfell got a new vision of medical work. "It is not given to every member of our profession," he says, "to know that he stands between the helpless and suffering or death." Thus to see the true nature of one's work is a fine cleansing and incentive whether we are doctors or teachers or preachers. A cure of souls. For that in the nature of a teacher's task is not less honorable or responsible than a cure of bodies. Once that vision comes to us it will make all the difference to our service.